THE

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The present number of our Magazine is almost wholly occupied with an account of the Fourth Annual Meeting of the Society, and the Reports of the Treasurer and of the Board. We would most earnestly beg the attention of our readers to these documents. They will find themselves well rewarded by a careful perusal. Why should not the Society make a far greater advance next year than it did even in the last? Let every reader resolve, that, (with God's blessing,) *it shall.*

THE ANNUAL SERMON.

The Annual Sermon in behalf of the Society was preached, at the request of the Board of Directors, in the Mercer-street Presbyterian Church, Sabbath evening, May 8th, by the Rev. Dr. Kennaday, of the Methodist Episcopal Church. It was an able and eloquent discourse, from Matt. x. 6. The Board have requested a copy for publication after it shall have been repeated in some of our principal cities.

THE ANNUAL MEETING.

The Fourth Annual Meeting of the Society was held in Metropolitan Hall, May 10th, at 10 o'clock, A. M. and was attended by an immense audience, which completely filled that gigantic room, with its galleries. The exercises, from the commencement to the end, were sustained with much spirit and enthusiasm. Never were there so many pastors present at our anniversary, from all sections of the country, and from all denominations, as on this occasion.

The meeting was opened by the singing of the Hymn commencing with the words:

"Oh thou that hearest prayer,
"Attend our humble cry."

The Rev. Dr. DeWitt, the President of the Society, then called on the Rev. Dr. Palmer of Albany, to read a portion of Scripture, (the 7th chapter of Daniel,) and lead the devotions of the Assembly.

Edward Vernon, Esq. the Assistant Treasurer, then read the following Abstract of the Treasurer's Report.

RECEIPTS.

Balance of Old Account,	$ 2,005 73
Donations and Collections,	52,579 93
Legacy Fund,	9,074 67
From Publications,	5,942 51
	$69,602 84

EXPENDITURES.

Missionary labor,	$49,234 00
Salaries,	6,827 10
Publications,	5,100 91
Tracts and Books,	2,000 00
Rent and Incidentals,	2,580 00
Balance to New Account,	3,860 83
	$69,602 84

An abstract of the Annual Report of the Board was read by the Rev. Dr. Fairchild, one of the Corresponding Secretaries of the Society—which we subjoin (somewhat abreviated) to the notice of the Annual Meeting.

On motion of J. W. Corson, M. D. seconded by the Rev. Dr. Mc Leod, it was,

Resolved, That the Reports now read be accepted, adopted, and re-committed to the Board for publication.

Rev. Prof. Anderson, of New-York, presented the following resolution:

Resolved, That the claims of the Roman Hierarchy, as embodied in the canon law, are inconsistent with the independence of civil government.

Professor A. said "that the principles which lie at the foundation of the Roman Hierarchy at the present time, are the very same principles which were established by the early popes and councils for the government of the Romish church in all times, that the claims of the early popes are still urged in a variety of forms, that the holy wars, such as that which gave Ireland to Henry the Second for the consideration of the payment of Peter pence, and that which gave to William the Bastard the throne of England for the con-

sideration that the Roman hierarchy should there be established, are still among the cherished principles of Rome, and that the Inquisition, as it has existed in former times, is still defended. The claims which Pope Hildebrand set up are still held and urged, and nothing is wanting except the power to enforce them. On looking at the recent concordat concluded between the Pope and the government of Spain, we find that all the principles of the canon law are to be carried out in all time, in Spain. The difficulties of the priesthood with the government of New Granada, which have resulted in the expulsion of the Bishop of Bogota, have arisen from these claims of the Pope to rule the government. The same thing is seen in Europe. The ultramontane doctrine is the doctrine of Hildebrand, and it is advocated in the paper styled the *Univers*, in Paris, and is approved by the Pope. The editor of the *Univers* lately made this statement: "I regret that John Huss was not burned sooner than he was, I regret also that Luther was not punished in the same way, and I regret that there was not found at that time a king wise enough, pious enough, and politic enough to organize a crusade against Protestantism."

"Our liberties and the independence of our government are in danger. These claims are held over us, and our title to our liberties is not good because the Pope of Rome has a claim against them. If the Roman hierarchy has changed, as some say, let these claims be taken back. But the claim of the Pope to control civil governments is still exercised, and there are brethren on this stage who have felt the exercise of this claim. We should not be silent while these claims are over our heads, while we hold our liberties at the will of a majority."

The President announced that the Rev. Mr. Oncken, of Germany, who was to have seconded the resolution offered by Prof. Anderson, was prevented from being present by the injuries which he received in the frightful rail-road accident at Norwalk, Conn. last Friday, and that Doctor Kalley, of Scotland, who had resided and labored for years in the Island of Madeira, would take his place.

Dr. K. commenced by saying, "that he heartily seconded the resolution. The Romanist acknowledges a temporal superior, another government higher in his opinion than that of this land in which he resides. When foreigners come to this country and become citizens, they are required to renounce allegiance to the state from which they come. It may be well to consider how far Romanists do renounce the temporal authority of the Pope, and how far they feel themselves bound to acknowledge this government; whether in case the Pope commanded them to take a position opposed to the interest of

the government they would feel themselves free to act as faithful citizens of the United States or more bound to attend to the interest of the Pope.

"When the Lord Jesus Christ 'shall come in his glory, and all the holy angels with him,' He will acknowledge deeds of kindness done to the least of His brethren as being done to Him; and I believe there are some here to whom these words of the Lord Jesus will be addressed, who have shown kindness to some whom I dearly loved, and who were driven from their own land by the power of the Roman Hierarchy. I feel myself as though the kindness shown to the poor emigrants from Madeira was shown to me, in some measure; and it gives me the most sincere pleasure to express my thanks for such great kindness.

"He referred to the schools which he had established in Madeira, the teachers of which were all Romanists, and the only books used were a small Romish primer, and the New Testament translated from the Vulgate by a Romish priest. He then read the following order, sent by the chief of police to the registrar in each parish where the schools existed. "Sir, on receipt of this you will summon to your presence the teachers, male and female, of all the schools in your parish, established and supported by Dr. Kalley, and in presence of two witnesses charge them not to teach any person whatever; and if, after giving them this intimation, they continue to teach, send them to this office, accompanied by the two witnesses." He then read a copy of a decree of excommunication issued by the Bishop of Funchal against two persons, one of whom is now a citizen of Illinois, by which all persons were forbidden to have intercourse with them, to give them food, or even to pay debts which they owed them. He would not, however, speak further of the inconsistency of the Roman Hierarchy with the principles of civil government.

"There were evidences enough of that fact in this country at the present time, in the presence of those who had suffered every indignity merely for reading the word of God and worshiping him according to the dictates of their own conscience. They are living witnesses of what Rome intends to do with you and all men, if she can get the power."

Rev. Dr. Bacon then rose and offered the following resolutions, which were cordially seconded by Chief Justice Hornblower.

Resolved, That in all cases the intervention of secular authority and physical force to forbid the reading of the Holy Scriptures, the peaceful utterance and profession of religious faith, the private or public worship of God without disturbance of the public peace, or the preaching of the Gospel to such as are willing to hear it, is an intervention between conscience and the only Lord of conscience, and is, therefore, a violation of universal and inalienable rights.

Resolved, That inasmuch as our right to preach the Gospel, wherever men will hear it, springs directly from the authority of the Blessed and Only Potentate, whose commission to his disciples sends them into all the world to preach the Gospel to

every creature; and inasmuch as this right is therefore higher than all human laws and compacts, the prohibitions and penalties by which oppressive governments forbid the profession and the preaching of the Gospel, cannot impair this right in the judgment of conscience, or in the sight of God; and that the power which enforces such laws is to be respected only as we respect the armed robber who takes away our goods.

Resolved, That to give full effect to the remonstrances of Protestant Christians, and of the so-called Protestant governments, against the infringements of the rights of conscience by the Grand Duke of Tuscany, and by other Roman Catholic governments, it is necessary that the parties remonstrating be themselves without blame in respect to the sacredness of religious liberty; and that the present position of many so-called Protestant governments in Europe, and of Protestant State Churches there, towards Roman Catholic subjects, and towards Protestants dissenting from the churches established by law, is not only disgraceful to them in the eyes of all intelligent friends of liberty, but disastrous to that Gospel which they dishonor by their profession of it.

Resolved, That the American and Foreign Christian Union rejoices in the many indications that the time has come when all the forms of organized injustice throughout the civilized world must defend themselves before the public sentiment of Christendom; when whatever cannot be shown to be consistent with the common Christian sense of what is required by the teachings and the spirit of Christ, must be condemned to infamy, and that while we freely acknowledge the responsibility of America, and of all American institutions, to that high tribunal, we will not cease to arraign and prosecute before the same tribunal, all those interventions of Government against liberty of faith and worship, which are and have been the greatest obstacle to the progress of the Gospel in the nominally Christian world.

As our limits will not permit us to give any thing like a just report of Dr. Bacon's able speech in the present number of the Magazine. We will defer it to the next.

The audience then sang the hymn commencing with the words:

"Sovereign of worlds, display Thy power."

After this the Rev. J. P. Revel, the Moderator of the Waldensian Synod, was introduced to the assembly, and received a cordial welcome by the President, in a brief but most appropriate address. Mr. Revel then proceeded to address the meeting in French, which was interpreted by the Rev. Dr. Baird.

Mr. R. commenced by saying, that "he had been intrusted with an exceedingly difficult mission, one which gave him great joy, to come to this country and present the salutation of the ancient church to which he belongs, to the churches in this country. That church has existed many hundred years in the valleys of Piedmont in the Alps. It was never reformed, because it had never been *de*formed by the errors of

Rome. It is evangelical, not only in its constitution and government, but in its doctrines, since it has been founded upon the Bible alone. It struggled for freedom something like eight hundred years before the Reformation, and sustained many wars, twelve of which were carried on expressly for their extermination. He compared that church to a small tree which had been preserved during a long winter, and which had now commenced growing again, and whose roots not only were preserved, but its branches, so that it may yet overshadow all Italy. He had no doubt that God has preserved the Waldensian Church for a great work, which is emphatically a missionary work; that as their fathers before the Reformation were a missionary church, and sent missionaries into Italy, Hungary, Germany, and even England, so they are to engage in a similar work. They had in those early times many more missionaries than the people of this country are aware of. The door is again open, the revolution of 1848 having secured a constitution from the monarch of Sardinia, which opens to the people their political rights. For several years God has been preparing them for this work, and institutions of education and religion have sprung up among them, so that they have many now ready to go forth and spread the Gospel. In 1848 and 1849 they sent some young men into Florence who labored there nine months. They labored in Pisa also, and among the converts, either directly or indirectly, were the Madiai. Since that time the door has been closed in Tuscany, and all the laborers have been withdrawn into the kingdom of Sardinia, to Piedmont, where they have a great work to do. At present they have an interesting church formed at Genoa, and one in Nice also, and congregations in other places, among them the city of Turin. They have great encouragement to send the Gospel into Piedmont, and under these circumstances he was sent to this country to solicit aid in the work. They want aid to establish more perfectly their institutions which are designed to prepare young men to preach the Gospel, and they have young men whom they wish to train up for this purpose. He was sure he should not be permitted to return without something more than mere sympathy of the churches."

Rev. Stuart Robinson of Baltimore then offered the following resolution.

Resolved, That the recent indications of a revival of the worst forms of Popery—as seen in the late re-actionary movements toward despotism in Europe, in the secret plottings and the open struggle of the Papacy for political ascendency, and the consequent renewal of religious persecutions—as seen also in the kindred movements of the Romish priesthood in the United States, widely concealed, and under foreign dictation, for the overthrow of our free systems of education, and for the subversion of the civil and religious policy of the American people—as seen still more remarkably in the extraordinary course of the politico-religious journals of Romanism in our country, which are found apologizing for and defending persecuting tyrants, vilifying the suffering victims of their oppressions, and assailing with malignant

rancor all, whether in Church or State, who stand forth in defence of the great principle of freedom of religion and worship, and in sympathy with the suffering victims of these outrages upon the rights and the reason of mankind; which are found, furthermore, openly asserting and defending the dogma of the temporal as well as the spiritual supremacy of the Pope, and the competence of civil government to control matters of religious worship, and assailing those great principles of the popular sovereignty and of religious freedom which are fundamental in the constitution of every state of the Union—all call loudly upon American Christians for their prayers and sympathies in behalf of Christ's suffering members, and for their liberal aid in sustaining the pure Gospel in Papal lands; for renewed zeal and energy in the exposition and defence of the doctrines of religious freedom at home, and securing for those doctrines, in every proper and legitimate way, the due respect and consideration of all nations.

For three quarters of an hour almost, Mr. Robinson held the audience enchained by his masterly speech, which has been published *in extenso* in some of the political journals, but of which we can only give at present, the briefest notice.

Mr. R. enforced the propositions contained in his resolution, by a "reference to authenticated documents that exhibited the spirit and purpose of Popery at the present day in Europe and our own country; and he illustrated the various points which he presented by a well-selected fund of anecdotes, thus keeping the vast audience interested in a very high degree, both in the subject itself and in the manner of its presentation. He was particularly severe upon many of the doctrines published by the press in this country in vindication of the persecution of the Madiai, and showed, in a very telling manner, how inconsistent were the doctrines with the principles of professed democrats, as some of the vindicators of that persecution were. Archbishop Hughes and O. A. Brownson received also such a kind of attention from the speaker, as to satisfy the audience that their teachings were well adapted to prevent the progress of truth, and not in any sense conservative, unless they might be so called because they attempt to stop the progress of the age, in stead of trying to guide that progress in the right channel. False conservatism would dam up the Mississippi to prevent its doing harm by an overflow, but true conservatism builds the levees that guide it in its proper channel, and with its powerful current to the sea. The resolution was adopted."

Rev. Dr. Adams then rose and spoke for a few minutes, with reference to the claims of the Waldenses upon the Christian sympathy of the churches of this country. He said that the thought which struck him with regard to them with most force was, that they remember, if called on to suffer persecution, that their fathers suffered the same before them, and that now they are to stand as witnesses for a pure faith. He concluded by refering to the

fact that our country was unknown for a long period after the Waldensian church was in existence; that Columbus was a native of Genoa, in Italy, that beautiful land from which we have received such lessons in literature and science, and said that there hangs in a picture gallery in Italy a picture representing the visit of a daughter to her father in prison, and nourishing him from her own breast; and he asked, May we not give a meaning and an application to that imaginary incident, of which poetry never dreamed? He hoped that real substantial aid would be sent to build up the churches among the Waldenses.

Father Gavazzi next addressed the meeting in his impassioned manner, and was heard with intense interest. We can only give the closing paragraph of his address.

"Now is the time to unite all our strength against Rome. The time was, twenty years ago, when the Romanists in this country were few and still; and then it was madness to attack them. Now they are many and clamorous. A few years ago they were 200,000, with 100 priests: now they are two millions, with 2,000 Jessuit priests. In ten years more, if they go on at the same rate, they will be ten millions, and their priests 6,000. He had witnessed their rage against infant schools in Italy; and now, infant schools there are no more. He had witnessed their rage against the Queen's colleges in Great Britain. And now he witnessed their rage against American schools. Arise! American Protestants, arise! free citizens of a glorious country, and take your position. Do not let the Pope have this fair land. Placing his hands over his eyes, Father Gavazzi said, with indescribable pathos, 'I see before me no Episcopalian, I see no Presbyterian, I see no Dutch Reformed, no Baptist, no Methodist, no Congregationalist, but I see a congregation of American Christians;' and he besought them again to be united against the common enemy."

After the assembly had sung the hymn beginning with the words:

"Father at Thy footstool see
"Those who now are one in thee,—"

The benediction was pronounced by the Rev. Dr. Adamson, from the Cape of Good Hope, (Africa,) and the Society proceeded to the election of the Board of Directors for the ensuing year.

FOURTH ANNUAL REPORT.

In coming before the Society with the *Fourth Annual Report*, the Board of Directors feel that it is their duty devoutly to acknowledge, at the outset, the goodness of God in permitting them to prosecute the work entrusted to them during another year, with so many encouragements. "*Not unto us O Lord, not unto us, but unto thy Name give glory for thy mercy and for thy truth's sake.*"*

The receipts of the Society during the year ending April 1st, were $67,597 11, being an advance on the year preceding of more than $11,000. The expenditures were $65,742 01, being $10,099 02 more than they were in the year ending April 1st, 1852.

The number of missionaries, missionary-agents, and other laborers in the service of the Society, at home and abroad, was 118 last year, being eight more than were employed in the year preceding.

But whilst these evidences of prosperity call for appropriate recognition and gratitude, there have not been wanting occurrences to excite sorrow and to impel to the throne of Grace. Three Vice-Presidents,† and one valuable agent,‡ finished their course on earth during the last year. And whilst our missionaries and other laborers have generally given great satisfaction by their diligence and zeal, and consistent Christian lives, the Board were compelled to dismiss two or three for want of efficiency, and one for conduct unworthy of his profession and employment. Nevertheless, the Board feel assured that the Society will concur with them in the decided opinion, that they have had unequivocal and increasing evidences of the Divine approbation in the great enterprise in which they are engaged.

ASPECTS OF THE RELIGIOUS WORLD

Let us look at some of the phases of the Religious World, and especially of the movements of Rome, as developed in different countries,—not only as SIGNS, but as loud APPEALS to the Protestant Churches, calling for appropriate and vigorous action. Assuredly we are entering on most remarkable times; and the indications are numerous and incontrovertible, that a great struggle between Truth

* Psalm xiv. 1.

† Rev. Drs. Milledoler and Wylie, and Hon. Amos Lawrence.

‡ Rev. Edward Fairchild.

and Error is at hand, or rather that it is already commenced. The great contest between Spiritualism and Formalism, a Christianity according to the teachings of Christ and his Apostles, and the Christianity of the Traditions, and additions of the third, fourth, and succeeding centuries, is fairly begun; nor will it soon end.

I. THE PROTESTANT WORLD.

There is a development, in some of the Protestant Churches, of a spirit of Formalism, of a disposition to seek for Christian doctrine and modes of worship not simply and exclusively in the New Testament, but also in the reported dogmas and practices of the Church in the early and even middle ages. The aid of the *Historic Church*, as it is termed, is called in to supplement the teachings of the *Apostolic Church*,—instead of going directly and exclusively to the New Testament, as to the "law and the testimony," in every thing that relates to religious Faith and Worship. This development is becoming manifest and alarming in certain quarters. Nor is it difficult to predict what will be some of the results. Indeed, its disastrous fruits are even now to be seen. Salvation by the merits of Christ alone,—justification through faith in His blood and righteousness alone,—is superceded by the asserted merit of good works, by the efficacy of particular forms of worship, and the virtue of sacraments —for all of which no shadow even of valid proof or authority can be found in the Gospel, rightly interpreted. Of course such error exalts those who profess to be ministers of Christ, makes them priests at the altar, gives them power, in the eyes of the people, to forgive sins and procure, without failure, admission into heaven for men, in consideration of services which always increase their influence. And thus a worldly, ambitious, intolerant, and insolent *hierarchy* is created having but little sympathy for the people, and vast power to oppress them.

The development of these subtle and most dangerous errors has been, for years, gaining ground in our own country, and in Protestant Churches widely differing in their forms of government and modes of worship, and given deepest inquietude to all the true followers of Christ. A similar movement has been going on in Europe, particularly in England and Germany, and especially, so far as the latter country is concerned, within the last two or three years.

II. THE PAPAL WORLD.

Whilst this movement has been manifesting itself in the Pro-

testant world; and even among portions of it that have been considered in the main evangelical, there have been new developments in the Romish Church, of a very marked character, within the last few years.

1. There has been an extraordinary increase of Mariolatry, or worship of the Virgin Mary, as they term the mother of our Saviour's human nature. The propriety of even an authoritative decision at this time, by the Vatican, in favor of her *immaculate conception*, has been submitted to the entire Romish Church by the present Pope, within the last three years; and if we may judge from the returns made by the bishops of that Church, the world will learn before long that that great question has been settled, and this dogma will be added to the many others of which *Rome*, not *Christ*, is the author. This pleasant month of May has been set apart and consecrated to her special honor and worship; and it concerns us, as Americans, to know that our happy country is placed under her special protection!

2. Never, since the great Reformation in the 16th century, has there been such a recurrence, on the part of Rome, to the use of false and base miracles, as within the last few years, for the purpose of retaining her hold upon the vulgar mind. The revival of this infamous *traffic*—for it amounts to nothing more—is a disgrace to the age in which we live. And these things have been done in Germany, Italy, and France. Even in our own country Romish miracles are beginning to be witnessed; but it is probable that their full manifestation will be adjourned till the humbug of the "spirit-rappings" shall have passed away.

3. With the increase of Mariolatry and other forms of base idolatry, there has also been an extensive revival of the spirit of Intolerance and Persecution. Some of the leading Roman Catholic Journals of Europe, especially in France, Papal Germany, and Italy, have openly advocated the right and the duty of the Church to repress, and even extirpate heresy, by the Inquisition, and the sword of the Civil Power. The *Univers*, the leading Roman Catholic newspaper of Paris, has openly expressed its firm belief that it was a calamity and a blunder that the Reformation was not destroyed by the employment of physical force, and that it is the duty of the Civil Magistrate in Roman Catholic countries to aid "the Church" in eradicating heresy by the sword, the faggot, and the prison, if it be necessary.

And although the Romish Journals of our own country have not yet gone quite so far as this, there is reason to believe that they are prepared to do so whenever the proper time for it has arrived. Even now they do not hesitate to deny that any man has a right to religious liberty. They openly justify Roman Catholic princes who are engaged in persecuting their subjects who have, in consequence of reading the Scriptures, been led to see the errors of the Church in which they were born, and which they have had the courage to renounce.

The effects upon the civil governments in Papal countries which might be expected to flow from the revival of this claim on the part of Rome, are becoming visible in all directions. In those where the Roman Catholic Church has a paramount influence over the rulers and their subjects, a disposition to vex and harrass Protestants, if any are to be found in them, and to hinder and even break up their religious services, and the small and weak churches,—remains of former and, to them, more favorable times,—which still exist among them. This is remarkably and most painfully exemplified in the Germanic parts of the Austrian Empire, especially in the provinces of Bohemia, Moravia, Carniola, Styria, and Upper and Lower Austria, as well as in Hungary.

The same course of oppression, vexation, and persecution is witnessed in the Roman Catholic portions of Germany. Even in some of the Protestant portions of that country the governments, where the Papal population is very numerous, to please the Roman Catholic hierarchy, are guilty of many unjust acts towards Protestants who are laboring to uphold the Truth.* A similar course is pursued in the Roman Catholic Cantons of Switzerland. And nothing but the firm attitude of the governments of Sardinia and Belgium saves the Protestants in those countries from persecution at the hands of the priests, and perhaps extermination.

It is with much difficulty that the Protestants in France can prosecute their glorious work. In many places their missionaries are greatly hindered, and some have been imprisoned. A considerable number of their mission-schools, and some of their chapels have been within a few months closed. At no time within the last twenty years has it been so difficult to spread the Gospel in France; and all

* A shameful case of this sort occurred in the Grand Duchy of Baden, a year or two ago, in relation to Dr. Marriott, and this in direct violation of the laws of the land.

this is owing to the deadly hatred which Rome bears to the Truth, and her determination to arrest its progress in that country, which has been emphatically, and still is, her RIGHT ARM.

In Tuscany Rome has gone further, or impelled the civil government to go further, than in any other country. There she has not hesitated to counsel persecution outright, and, as a consequence, no less than fifty men and women have been either in prison or banished, for longer or shorter periods, since the commencement of 1851, and this for possessing the Word of God, reading it to their friends, and imparting to others their convictions on the subject of religion.

Where Rome cannot stimulate the civil governments (because they are too Protestant) either to vex or persecute, she sometimes arrogates the right to do what she pleases within their limits, without leave either asked or granted. Thus she has divided up England into dioceses and appointed her bishops, with a cardinal-archbishop at their head. The same measure she has resolved to pursue in Holland. In Prussia she succeeded some years ago, but not to her heart's content. In the Scandinavian countries—the only other very important portions of Europe that are Protestant—she has met with decided and unconquerable opposition to her schemes to bring about a similar state of things.

4. The last of Rome's movements, characteristic of these days, which the limits of this Report permit us to mention, is her attempt to get possession of the education of the youth of this nation, or as large a number of them as possible, and that through the medium of schools supported by the State! Not content with the right which the Roman Catholic Church has, in common with every other Religious Denomination in the land, to establish as many schools as she can, at her own expense, and conduct them in any manner she pleases, she has the presumption to think that the Protestants will consent to the destruction of our public schools,—conducted, as at present, on a non-sectarian basis,—and allow her a share of the public school funds, proportionate not to the taxes which Roman Catholics pay, (which are for the most very far less than those of the Protestants,) but to the number of children which they have, or which they may be able to gather into their schools. In other words, they wish to make Protestants to contribute largely, directly or indirectly, to sustain their sectarian schools!

There is unmistakable evidence that a concerted movement has been set on foot, which ramifies throughout every portion of our

country where a Public School system exists. The agitation has been commenced, and prosecuted with vigor, at Boston, New-York, Newark, N. J., Detroit, Chicago, Cincinnati, Pittsburgh, and Baltimore. It is, indeed, but an echo of what was commenced in Ireland under the auspices of the Bishop of Tuam, with the sanction of the Pope himself. It is the old war-cry of Rome against all education, except what is carried on under her own control and direction.

It is worthy of remark that the present agitation is, in some important respects, very different from that which took place in this city of New-York some years ago. The charge against the Public Schools then was, that they were "sectarian," because the Bible was read daily at the opening and the closing of them. Well, after having succeeded in getting a faithful superintendent put out of office, and a tool of the priest chosen in his place, and the Bible banished from many of the Schools,* the charge is now made that the Public Schools are "Godless." The priests were not willing to have even the Romish version read in the schools in which the children of their faith formed the majority of the pupils. What they wanted was to have no Bible, of any version, read in the Schools; for they, in reality, fear even their own version almost as much as they do the Protestant.

III. THE OTHER SIDE.

But let us see what signs of hope there are on the other side. It may be that we shall gather from them a consolation equal to that of the servant of the prophet of old, when, at the prayer of his master the Lord opened his eyes, and caused him to see that the "*mountain around his master was full of horses, and chariots of fire*," and heard his master say: "*Fear not for they that be with us are more than they that be with them.*"†

1. And first of all, there is undeniable evidence that Rome is alienating,—by identifying herself with the enemies of human liberty, civil and religious, in all countries where she sees that such a union can subserve her interests,—the masses, and especially the great middle-classes, that will soon possess the balance of power in papal countries; and in none is she more effectually doing so than

* It is said that there are eighty schools in New-York in which the Bible is not now used.

†2 Kings, vi. 16.

in her own immediate domain, the "States of the Church." A dreadful day of reckoning is coming, and the more dreadful the longer it is delayed. A most fearful struggle is preparing; nor can its commencement be very many years postponed.

2. The very course which Rome is pursuing is giving depth and permanency to the religious movement in many places, and in none more so than in portions of France, Belgium, Italy, Ireland and Canada. The Saviour knows how to make "all things" to work together for the good of His true Church, against which He has promised that the "Gates of Hell shall not prevail."

3. It is a consolation to be derived from even the persecutions endured by the Madiai and others in Florence, that the world is made to know more perfectly by this means the true anti-Christian and wicked character of Rome and her religion, and to see its odiousness in comparison with the pure and glorious Gospel of our Lord.

4. There is unquestionably a separation of the True from the False, the Precious from the Vile, going forward by means of the Romish developments which are taking place in some portions of the nominally Protestant world, which must be favorable to the ultimate, and perhaps speedy establishment of Christ's kingdom in the world. Too long, and too extensively, has that glorious kingdom been retarded by the remains of Romish error in doctrine and worship, which have dishonored and hindered the Reformed Churches of Christ.

5. Never, for two centuries, has there been so much success in spreading the true Gospel in Papal countries as has been seen within the last ten years—in Ireland, France, Belgium, Italy and Canada.

6. Whilst Rome is trying to prevent the spread of the Truth in some Papal countries, she has not been able to "shut the door" in Belgium, Piedmont, Ireland, Canada; nor has she been able to prevent its being "opened," more or less fully, in New Granada, Venezuela, Brazil, Uraguay, and some other portions of South America.

7. The spirit which her efforts to overthrow our Public Schools have called forth all over our country,—the first fruits of which Rome has seen in the recent elections in Cincinnati and Detroit, and the great demonstration in Baltimore,—ought to convince even the most timid among us, that the Cause of the Lord is not to be despaired of.

8. In our happy country there are many influences at work which render it very difficult for Rome to retain her people in chains

of darkness. Her priests cannot do, or teach, or encourage, or even permit the people to do, as in Spain, Italy, Austria, South America, France, Belgium, or even Ireland. Hence that awful "falling away" which Father Mullen speaks of, as taking place among her young men, not long after they reach our shores and begin to feel the quickening rays of light which fall upon their opening eyes.

9. And, finally, it is a most encouraging sign of the times, that whilst Rome is putting forth another great effort, and summoning all her energies, for another great conflict with the true Gospel, God is steadily carrying forward His great plans for the establishment of His kingdom in this world, and the overthrow of everything that may oppose. He has given to Protestant England and Protestant America vast extension and power. Already Great Britain and these United States possess nearly one quarter of the habitable globe, and govern nearly, if not quite, one hundred and eighty millions—almost a fifth part of the human race. The Colonial world is theirs; the commerce of the world is chiefly in their hands. What does all this indicate? What *can* it indicate, but that God has a great work for them to do, —a great part to perform in the upholding of His Kingdom in the world?

The Home Field.

Respecting the Home Department, the Board would report, that during the year just closed, their attention has been given to the various interests connected with it, and has been followed with results more encouraging than they had anticipated.

In the last Report some modifications of the system of operations were noticed as then recently introduced. They have been carried to a greater state of completeness—have been watched with great care,—and have proved to be highly beneficial.

PUBLICATION BRANCH.

In the enterprise entrusted to their direction, the Board can not hope for success, beyond the measure of information in regard to it, which is possessed by the people: and their experience has proved that in general, the line which divides from others their active co-operators, who would take them speedily forward to the fulfillment of their mission, also divides between those who have and those who have not studied the spirit, the character, and the workings of Popery.

But the Papists no less than Protestants need illumination. The ordinary publications, on moral and religious topics, given to the world, do not adequately meet the case of either of the parties concerned. A literature suited to the conditions and wants of each must therefore be furnished. Protestants need to understand the nature of Popery—its essential and unalterable hostility to God and godliness, and every interest of humanity—and to know the terrible nature of the delusions under which its votaries live. And Papists need to be made acquainted with the errors of their system, and shown how they may be sanctified in this life, and also obtain salvation in the life that is to come.

In addition to sales, by grants to Pastors, Churches, Missionary Societies, Moral and Religious Associations of Young Men in Colleges, and Theological Seminaries, in cities and elsewhere, the Board have distributed of their various publications during the year, what in pecuniary value has amounted to about two thousand dollars. And the hope is entertained, that in the course of the year on which they are now about to enter, the Board will be able to do much more, through the press, than they have hitherto done.

They greatly desire to see all the publications widely distributed, but especially the Monthly Magazine, which is published, not as a source of pecuniary profit, but to diffuse information upon all topics involved in the design and operations of the Society. It has already attained to a circulation of 13,000, but should be increased to 100,000 monthly, if the people of this country in general are to be interested in our work. The special coöperation of all the friends of the cause, therefore, is earnestly solicited in extending its circulation.

AGENCY BRANCH.

The Institutions which have been long before the community, and amply sustained, would soon wane on the withdrawment of the agencies by which their claims are clearly exhibited, and brought into contact with the public conscience and heart—much more those, which, like the American and Foreign Christian Union are of recent date. This is but the fourth year of its existence, and its proceedings and results, its objects and its claims, though known and appreciated beyond most societies, at an equal date in their history, are nevertheless, comparatively unknown.

The collection of funds, therefore, though of great importance, as it enables the Society to establish and sustain missions, and perform other valuable services, is but the minor part of the value which the agencies now render, and are designed to render, in connexion with this great enterprise.

They are a means of instruction upon all the interesting and complicated topics involved in the Papal apostacy, which through many long centuries, greatly oppressed the true Church of God, and which now is making most

vigorous, yet insidious and covert efforts, to bring its blighting influences over our beloved land.

The amount of such agency, in our widely extended country, is far below what its welfare demands. Its importance however has not escaped the attention of the Board. Improvement has been made in it since the last Anniversary, and due consideration will be given to it in the course of the year on which the Society is now entering.

MISSIONARY BRANCH.

While the Board have given their attention to this branch of service with special interest, and sought to render it most effective of good, it has been an object to confine the appointments within limits which could be sustained, and admit of the gradual reduction of the pecuniary liabilities, which at the organization of the Society were assumed. They were reluctant to curtail any part of what they had attempted, when so many and such important additional places were calling for laborers; and they are happy to be able to say, that they have sustained what they had begun, and also made a small advance upon it, while they have done much toward the reduction of the debt of the Society. Indeed the debt of the Society may be regarded as paid, for there remain yet only $1,850 uncancelled, and for the liquidation of this sum the means are already provided.

As heretofore, the missionaries employed have been lay and clerical, and chiefly of foreign birth. The languages in which they have preached the Gospel are the English, Irish, German, French, Italian, and Spanish.

They have labored principally in the cities and manufacturing districts of the Eastern and Middle States, while a few have occupied places in the South, and more in the Western portions of the country. In the great commercial marts, and in manufacturing districts, the foreign population principally congregates, and with it is the main body of Romanists.

Some of the missionaries have had charge of organized congregations, and performed the services usual to those who sustain the pastoral relation. The majority of them have labored in relations somewhat different, yet such as to give them good opportunities for usefulness. They have occupied specific districts, and visited from house to house, and distributed Bibles, Testaments, Tracts and Books, on religious subjects. When permitted, they have read the Scriptures, and prayed with the families.

They have instituted and sustained religious meetings in private dwellings, halls, or school-rooms on Sabbaths and other days, as they could be obtained, and wherever practicable have established and taught Sabbath-schools for the benefit of the Roman Catholic children and their parents. In addition to other things, it has been a cherished object with them, when-

ever it could be done, to lead these people, with all their households, to attend Evangelical Protestant places of worship in the vicinity of their homes.

In accordance with the indications of Providence, the Board have made several important changes in the course of the year, both in regard to the mission-stations under their care, and to the persons in their employment. At some stations they have closed their labors; and in several places, previously unoccupied, they have newly commenced them.

The number of new fields which have been entered is fourteen. They are amongst the Irish, French, and German portions of our foreign population, and in different and widely-separated parts of the country.

But what are the results of the labors performed? This is a pertinent question, and facts will furnish a most encouraging reply.

But when looking for results in connexion with THIS Missionary enterprise, it must be borne in mind that the laborers hold relations, and are called to do a work in regard to a system of iniquity which is marked by extraordinary complexity, almost inexhaustible resources, and a speciousness of argument which for ages has withstood, to a wonderful extent, the efforts which have been made to relieve the world from its power. Their mission is to operate on Papal mind, amidst Papal institutions, and sentiments and prejudices,—to bring the Gospel to a people who from infancy have been taught that THEY ALONE have it, in its saving power—and who are thus prepared to reject with disdain, and even religious abhorrence, any innovations upon their faith or practice. And in their work, they are also resisted by a numerous and unscrupulous Priesthood, whose effects, secret and open, are directed to strengthen the prejudices of the people, and lead them, if possible, to reject all the kind offices of Protestant teachers.

The power and the amount of resistance, open and covert, which meet the missionary at the commencement of his labors, and confront him at every step of his progress, can be conceived of and appreciated by those only who have personally experienced it, or have carefully studied the genius of the "Man of Sin," whose coming, or obtaining of dominion at the first was, "after the working of Satan, with all power and signs, and lying wonders, and with all deceivableness of unrighteousness" and whose place is still held by the same means.

But all that has been done cannot be shown by ordinary statistics. The number of missionaries employed, and the stations at which they have preached, can be stated. The groups which have waited upon their ministry, and the number who have renounced the errors of Popery, may be given. And the aggregate of books put in circulation, and of youth and adults who have been led to evangelical places of instruction and of worship on the Sabbaths, and other days, may be accurately reported; but the silent, yet effective influences which flow from it, over all classes, waking up and strength-

ening public sentiment in favor of a free and an open Bible—impressing it with a sense of the priceless value of the Sabbath, and of religious freedom, and of our systems of popular education, which have of late been violently assailed, cannot be so palpably shown. But the Board cannot refrain from specifying a few of the many results, which demonstrate that the work which has been performed has not been in vain. To the Church of Christ, and to the world, it is worth, even in this life, vastly more than it costs. It cannot now well be dispensed with.

1. The Board would record with gratitude, that there is now manifest throughout the country a much greater distrust of the system of Popery than has been felt at any previous period.

This result has been produced, in no small degree, by public discussions through the press and otherwise, which have been held with Papists and their advocates in the course of a few months past. The positions which they assumed, and the course which they pursued in every part of the land, in regard to the system of public schools, and to the case of the Madiai, for whose sufferings in Tuscany on account of reading the Scriptures, much sympathy was expressed by the American community, were a very great advance upon what previously it had been deemed prudent by their leaders, to show and maintain as Papists. It has been followed in almost every quarter, by views and feelings in regard to Popery, which augurs well for the ultimate security and happiness of our country.

It need scarcely be remarked, in this connexion, that the importance of the public discussion of topics connected with Popery has not escaped the attention of the Board in managing the Missionary Branch of their service; and they look forward with interest to the period when, at every important point in the country, Public Lectures shall be statedly maintained, adapted to counteract that studied and persevering effort which is made by the ablest in the Popish ranks, through orations, sermons, lectures, and newspaper articles, to deceive and mislead the youth and the unwary, and to embarrass all our interests, as Republicans and Christians.

2. Another result which is full of promise for the future, is the growing perception in the Evangelical Churches, of the dangerous nature of the delusions in which Papists are living, and the increasing sense of the duty of PERSONAL EFFORT to secure their enlightenment and salvation.

3. A third result, and one to be recorded with equal thankfulness, is the success which has attended the efforts employed to induce Papists to receive evangelical instruction.

Many have received it. Whole congregations have been collected from their numbers, and many hundreds of families in various places, not associated in congregations, are at this time under the spiritual direction of the missionaries, receiving their counsel and studying the Scriptures, and also very many of them exhibit credible evidence of conversion, not merely to Protestantism, but to Christ.

Of the congregations collected by the Board, or under its patronage, *two* among the French people in the Northern part of Vermont, Montgomery and Richford, and one in Canada-East, all included in the field of one of the missionaries,—also the French congregation in Bangor, New-York, and the German congregation in Rochester, New-York, have ceased to derive aid from the treasury. They have adopted formulas of doctrine and discipline, and attached themselves to evangelical denominations. The French congregation in the city of New-York, has also attained to such numbers and strength, that a Church organization has been recently effected with a view to a connexion with an ecclesiastical body. It will therefore terminate its relations to the Board at the expiration of the present commission of its missionary, which will occur in a short period.

During the last year, the German congregation in Buffalo, New-York, has made considerable progress. Through the aid of American friends there, a suitable house of worship has been commenced, which it is hoped may be soon completed. The numbers which attend the preaching of the missionary are very encouraging, and the children who attend the Sabbath School number nearly two hundred.

The German congregation in Newark, New Jersey, is in a flourishing condition. The house of worship recently erected is found too small to accommodate the people, and measures are now in progress to enlarge it. The Sabbath School and Bible Class connected with the congregation are well attended.

In Detroit and vicinity, Michigan, two congregations have been founded among the Canadian French. In the city of Detroit a house of worship has been provided by the friends of the cause, and the numbers who attend the services of the missionary there are steadily increasing.

A few miles from the city, in Greenfield township, to which the missionary extends his labors, a goodly number attend his ministrations; and they have recently entered upon measures for the erection of a house of worship, which will probably be soon completed.

The termination of the Society's connexion with the congregation in Bangor, New-York, gave occasion to commence a mission in the French settlements in the vicinity. The missionary who had gathered the church at Bangor, now devotes half of his time to labors in Hopkinton, Malone, Westville,

and Fort Covington, where there are many Papists, and with whom he hopes to lay the foundations of one or more congregations. The numbers that attend his ministry will probably gradually increase. The mission will be productive of good.

The missionary who gathered the French Church in the city of New-York extended his labors, in the meantime, to the city of Brooklyn, where are many French people, and laid the foundation of a congregation whose prospects of enlargement are quite flattering.

Among the French Romanists in the neighborhood of Champlain, N. York, a mission was commenced subsequent to the last anniversary, which promises no little good to that people. The missionary has laid the foundation of a congregation, and secured its formal organization in Perryville. He labors in Champlain, Chazy, Rouse's Point, and some other places, where he meets the people as he is able, but without a formally organized congregation among them.

In the cities of Pittsburgh, Pennsylvania; Chicago, Illinois; and New Orleans, Louisiana; besides a number of places of less note, missions have been commenced within the year among the German and Irish population, which have been productive of much good.

In Savannah, Georgia, very efficient measures have been taken to establish a permanent mission among the Roman Catholic population congregated there. The ladies of the city have been prominent in this movement. A church edifice, for public lectures, and for worship on the Sabbaths and other days, for the use of the Missionary, has been obtained.

The limits of this Report necessarily exclude a lengthened presentment of the labors of all who are employed by the Society; but the following statements and extracts, derived from correspondence and reports received at the office, will furnish the patrons and friends with an approximate view of the kind, and amount of service rendered.

1. Mr. C. Hart, who labors among the Irish Romanists in Boston, Massachusetts, in his last monthly report, says:—

"With regard to my labor for the current month, I must briefly say I have paid about 125 visits. In each place I endeavored to read the Word of God, with suitable remarks, which I trust tended to their edification and profit. The result, in most cases, seemed pleasing, a quiet hearing being afforded. I addressed fifty Romanists whom I had not addressed before, and they heard with meekness. I had seventy Roman Catholic families under my instruction, and held two meetings weekly, for exhortation and prayer, in addition to my domiciliary work."

Mr. Hart attends a Sabbath-school on the Sabbath days, distributes

Bibles, Testaments, and religious Tracts, and has been instrumental in the hopeful conversion of several, and of overcoming the prejudices of many, and bringing them to a willingness to hear the Gospel.

3. The Rev. G. Mc'Namara, who commenced his labors among the Irish Papists, in Norfolk County, Massachusetts, since the last anniversary, in his monthly report writes:—

"I visited, since my last return, upwards of one hundred families, not including those whom I called to see a second time. I have found the Roman Catholics here exactly as I anticipated. They may be divided into four classes. The first hear the Word gladly; the second are quite indifferent —will allow me to read, but would be as well pleased if I would not; the third are positively determined that I shall not read, and say so respectfully; the fourth not only roughly refuse, but also invariably accompany it with insult and abuse. . . . . Any one that would expect to find things in West Randolph, in any other way than I have stated, would show himself an utter stranger to the practical working of the system of Romanism. I went to East Stoughton, where are some of the Irish Roman Catholics, but did not go as yet to North Bridgewater, but will soon go; and also to East Weymouth, where I had upwards of *two hundred* Roman Catholics to hear me, and also to Abington. I continue going to Spearsville, every Sabbath, and have great cause of thankfulness to the Lord for what he is doing in that place and its vicinity. The interest which the people are taking in my work there, is rapidly increasing. . . . They are talking of building a meeting-house. They will, no doubt, shortly be able to support a minister exclusively for themselves. Contrast the present state of affairs with the spirit by which many of my present hearers were at first actuated. They were determined to take away my life for my coming to preach to them on the open square; but they were deterred by others of my hearers, to whom they communicated their wicked designs for the purpose of enlisting them in the attempt. Oh how true, that the Lord maketh the wrath of man to praise him, and the remainder of it doth he restrain."

3. The Rev. J. Tucker, Missionary to the Irish Papists in Taunton and vicinity, Massachusetts, writes:—

"I have gone through my circuit of labors among the Catholics in Taunton. There are, in all, not far from 350 families, and on an average, about 6 in each family—making in all, 1800 souls! These reside in the centre, and in villages somewhat remote from the centre, viz: 75 families in one village 4½ miles from the centre, where I reside; 30 at Hopewell, 1½ miles from the centre; 30 at Weir, about the same distance; 15 near Shepherd's factory,

4 miles; and the rest in the centre of the town. This, as nearly as I can ascertain (for it is difficult to get at the exact number,) constitutes my charge, and is it not large enough for one Missionary? I have visited 105 of these families the present month, and among them I have distributed 42 tracts, sold some books of the Society; given 4 Bibles and sold 3; given, also, 2 New Testaments, and one copy of "Kirwan;" preached 4 times; attended 5 prayer meetings, and also one funeral of a Catholic girl, in the alms-house, and obtained one subscriber for the American and Foreign Christian Union. Indeed, for some reasons, I feel more encouraged.

"The following are items of interest:—1st, The priest threatened, in anger, to horsewhip a woman if she did not return the New Testament which I had given her. She returned it. This is a fair specimen of his manner with them.

"2. At the close of his services on the Sabbath, he gave notice that public worship would be held in the new house next Sabbath. A leading member immediately arose, and gave notice, that public worship would not be held in the new house next Sabbath; and that if he, the priest, did not like that, he might leave the place. Here this man's influence proved greater than that of the priest.

"3. I visited 10 families in succession, not one of the heads of which could read.

"4. Of one of our town schools in the largest village above mentioned, all but 15 of the children who attend are those of Catholic parents. In another department of the same school of 90 scholars, one-half are Catholic children.

"5. A Catholic whom I exhorted to come to Christ, said she did not know where to find him, '*but she had found his image!*' And this woman is a fair specimen of the ignorance and idolatry of the *picture worship* of many others. They know the way to their church, as they call it, and they know all the pictures there; but they know not a step of the way to Christ. O sir, my 'spirit is often stirred in me' while talking with them. I long to have their dark minds enlightened by the Holy Spirit. When shall it once be?

"Many families manifest much interest in my visits, (in which I read the Scriptures, and offer prayer, when practicable,) and wish me, they often say, to continue them. Some of these, I think, manifest also a state of mind not only dissatisfied with Romanism, but desirous of being shown something infinitely better. Better! Why, what can be worse than Popery?"

4. The Rev. J. L'Hereux, missionary to the French Romanists in Brandon and vicinity, in the State of Vermont, writes:—

"I have gathered five small flocks during the year. I have held 224

prayer meetings. We have one Sabbath-School, which numbers 20 scholars. The number of members in our society is 22. Of nine converts, gained during the year, four have joined the Congregational Church of Brandon, one the Baptist Church of Brandon, and two the Methodist Church of Orwell, and two have gone to Canada, and joined a Baptist Church there. Converts take the temperance pledge, others do not." Mr. L'Hereux has a large circuit. He travels many miles during the year, and preaches on the Sabbaths and other days. His audiences are small and poor, but need the Gospel; and by his labors much good is done. He has an excellent local committee to superintend his mission and aid him by their counsel.

5. Mr. P. F. Brachet, Missionary to the French in Albany and Troy, New-York, and who has labored about six months, has formed, in the latter city, an association for religious instruction and worship, consisting now of 8 members,—six of whom are regarded as recent converts to Christ. He says in his report from Troy:

"Since I began to labor for the Society, I have visited *five hundred* families, with which I have generally had very interesting conversations. I have sustained 30 prayer meetings. I have two meetings every Sunday, and one every week. I began this meeting with 10, 12, 14, 15, less or more. Now we have 25, 30, 40, and sometimes upward of 100, Catholics and Protestants. I am much encouraged."

The labors of Mr. Brachet have been extended to Albany part of the time. From this mission we hope to see much good to the French population, for whose benefit it is sustained. Much good has already resulted from it. We hope for more.

6. The following is from Mr. John Murphy, Irish missionary in the city of Albany, New-York. It presents a brief and encouraging view of his labors during the year. He says:

"I have made 1400 visits, where I held religious conversations, and read portions of the Sacred Scriptures. Besides other good books, I gave 18 Bibles, and 55 Testaments to as many Roman Catholics, who I had reason to believe would make proper use of them, and who were destitute of the word of God. I gave more than 100,000 pages of tracts to the German, French and Irish emigrants who were going to 'the West.' I conversed with those emigrants about the salvation of their souls, daily, while they listened attentively to me, in large groups. I have conducted and taught the Sabbath School, in the Poor House, during the year, in connexion with another man, where we have for the most of the time preached on Sabbaths to the inmates. I have 40 individuals, who are Romanists, reading the Scrip-

tures, or other books which I lend them, such as Kirwan's Letters, D'Aubigne's History of the Reformation, and Dr. Dill's Book on Irish Miseries. Six Papists have become Protestants. Only one of those has yet become a member of an Evangelical Church. I distribute a good many tracts among the inmates of the Poor-House, and also among those I visit from house to house, in Albany. I have also devoted considerable time to the Magazine.

7. Mr. M. F. Fennell, missionary to the Irish in Rochester, New-York, in a letter recently received, writes:

"For the last three months I have labored in this city with much success. I have visited about 250 families, and been kindly received by the majority of them. My meetings have been well attended, in general. In my visits from house to house, new doors of usefulness are opened every day, and many brought to hear the glad tidings of salvation. I have gathered over 30 children into my Sabbath School, most of whom have been provided with raiment as well as instruction."

Mr. Fennell has labored at this station through the entire year, and in other reports has spoken of trials as well as success. He has reported the hopeful conversion to Christ of 10 individuals—six pupils in his Bible Class —two public meetings for religious instruction held weekly, with an average attendance of 35 persons. His labors have been very useful and encouraging to the friends of evangelical religion.

8. The Rev. C. Doppenschmidt, German missionary in Buffalo, New-York, says:

"The Mission Church is entirely finished externally. I cannot say when it will be completed, yet I hope for it, sometime during the summer. At present we assemble in the Methodist Chapel, situated in the eastern suburbs of the city. For want of a proper organization, not much can be said about Church members, nor of public admissions into the Society. Our meetings have been regular, and the attendance gradually increasing. The Sunday School has flourished. From 40 to 50, the number of pupils has become near 200. The Library is composed of elementary books, and about 100 or more New Testaments, and also about 100 singing books. I have a prayer meeting every Wednesday evening, which is well supported. The Catholic Priest, of whom I spoke in my last monthly report, was received into the German Reformed Church, upon confession of his faith. He visits me often, and we spend the time in theological discussions and study. Since the 15th of November last I have had a parochial school in my house, which now numbers 28 scholars. The children are making good progress, and by

this means my Sabbath audiences have been increased. My visitations have been about seven hundred."

9. The following is from the Rev. C. Popp, German Missionary to the Papists in Pittsburgh, and vicinity, Pennsylvania. He has a small Lutheran Church in Birmingham, near the city, under his charge, but devotes half of every day to missionary labor. The extract shows a necessity for a great increase of missionary laborers in that important and rapidly growing city. Mr. Popp says:

"In the last month I visited 56 Roman Catholic families. Romanism is here daily gaining more strength and influence, not only by the immense immigration, but the revivification of the Popish sectarian spirit. The old churches and chapels are too small to hold the multitude of 'believers,' and, therefore, everywhere, in almost every place adjoining Pittsburgh, new and spacious churches are built. The magnificent Cathedral in Pittsburgh is rapidly approaching to its completion. Where, before one church was for the German and Irish population, and hardly one Priest could live, there are now churches built for each language. Nunneries become numerous, and furnish seminaries for the education of the females of the wealthy families. For their purposes they raise collections in all denominations, and very few, especially among the politicians and merchants, oppose their demands. So they win daily more power, and they already regard themselves, not only tolerated among the other denominations, but show openly their enmity to them. Catholic schools are everywhere, in the smallest place, where but few families are. These schools are very important for the Church, because, in them, the children are taught the old hymns used in the service of the mass, and they form an excellent singing choir, for the promotion of the religious feeling. The Catholics take care for their own. So the immigrant finds help to procure work and good wages, while many a poor Protestant is forced to work hard for the smallest wages, or cannot find work at all. So gratitude brings the new comer to work with all his means to extend the Roman Catholic Church. This is the true picture of Romanism as it is here." Mr. P. has done a good work in that city.

10. The Rev. John McDevitt, who, at the last anniversary was stationed in New-York, was transferred last autumn to Chicago, Illinois, to labor among the Irish Papists in that city. He has made a favorable beginning there, and reports very encouragingly. There is a spirit of inquiry on religious subjects largely pervading the Romish families which he visits. He says:

"From the present favorable aspect of our cause, I have good ground

for hope, that before many weeks I shall have a flourishing Sabbath School, and a large attendance at my evening lectures, in my house.

"During the year I have gratuitously distributed, among Romanists, 47 English Bibles and 60 Testaments, 2 Irish Bibles and 13 Irish Testaments,—of tracts 12,000 pages—of different works on Popery, 37 volumes. I have visited 1,300 families, and held religious conversations with them all. Read the Scriptures with 1,000 of them, and prayed with upwards of 500 of them. I have sustained 100 meetings for prayer and exhortation, directed about 300 children to various Sabbath Schools, and induced 19 Protestant families to connect themselves with Evangelical Churches. There have occurred, in connexion with my labors, 9 hopeful conversions to Christ."

11. The Rev. D. M. Rowan, who was transferred last autumn from the Valley of the Blackstone, in Massachusetts, to New Orleans, Louisiana, to labor among the Irish Romanists, writes:

"A wide field is open here for Missionary labors. At first I had a great deal to contend with, and felt almost discouraged, but through timely counsels was sustained. During the past two months I met with little opposition. There are more families willing to receive me than I can attend to. My meetings now are well attended. My room is always crowded. In fact, I am no evening without having some persons come to read with me. Sometimes 10 or 12 little boys and girls come in and take much pleasure in reading and asking me questions. During the year past I have visited 1,287 families, and been permitted to read the Scriptures with 1,248 of them. I have distributed 103 English Bibles, and 50 English Testaments. Also 9 Roman Catholic Bibles and 7 Roman Catholic Testaments. I have maintained a Sabbath School for Roman Catholic children, of from 25 to 30 pupils, and induced 56 other children to attend Sabbath Schools of various evangelical denominations. I have gained 14 subscribers to the temperance pledge, distributed 1,321 tracts, held 112 meetings for reading the Scriptures and prayers, having at each an average attendance of 38 Romanists, and may record the hopeful conversion from Romanism, in connexion with my services, of 13 individuals, the most of whom are men."

12. Mr. J. Burns, who spent most of the year in Augusta, Georgia, as missionary to the Irish Romanists, and was transferred, on account of his health, from that field to Waterbury, Connecticut, in January last, says:—

"In looking over my diary for the past year, I find visits made to families, 965, chiefly to Romanists; 318 families prayed with; 60 sermons or lectures delivered; 30 prayer meetings conducted. Five Romanists have left the Apostacy and protested against the errors of Romanism, three of whom

have joined Evangelical churches; the other two having removed from their localities, I could not learn what became of them. Others are ready to leave the Papacy, but are afraid of persecution. I have sold, and given away, *six* Bibles to families who were destitute of the Scriptures, and also a variety of the books published by the Society. I also visited the City Hospital, where I had frequent opportunities of conversing with the sick, and dying, and of pointing them to the only Saviour of lost man. But I was hindered in my work by sickness. For nearly two months I was confined to my room most of the time, and unable to visit others.

"Since I came to this important field, (Waterbury, Connecticut,) I have been aided by an excellent local committee, who meet me regularly every two weeks to consult with and strengthen me. I have made 80 visits, conducted 8 prayer meetings, visited 6 factories, got acquainted with a number of the Irish, prayed with 12 families, and sold some books on the subject of Romanism. It is estimated that there are in this town about 2,000 Papists.

"A few have already renounced Romanism, and others are ready to do it, but the priest is trying to frighten them out of it, and to constrain them, by threats, to do as he directs them."

13. The Rev. Mr. Welsh, who has labored in the cities of Newark, New Jersey; Providence, Rhode Island; New-York, Brooklyn and Williamsburgh, New-York; and Philadelphia, Pennsylvania; says:—

"I have visited about 700 families during the year, for religious conversation, and have read the Scriptures and prayed with many. I have preached twice every sabbath, and generally once during the week, about 10 persons have been hopefully converted to Christ, in connection with my labors. I have also obtained about 1,200 subscribers for the magazine. My heart is encouraged from day to day, when I find the strong disposition prevalent among my countrymen, the Irish Romanists, to know the truth. The faith of many in Romanism has been greatly shaken, they will, I hope, abandon it."

The labors of Mr. Welsh are various and abundant, and have been productive of very great good.

14. The Rev. J. Murray has continued to labor for the Society since the last anniversary, among the Irish Romanists in the eastern portion of New-York, along the East River. In his report he says:—

"The number of families on the Missionary's list is 315. The number of preaching services for these is 192. The number of prayer meetings held in different places, for, or with some of the same, is 336. The number of children persuaded to attend churches in their locality is 78. I have given away but one Bible, distributed about 200 tracts, and attended 12 funerals. The

entire number of visits made for Christian instruction, during the time specified, is 1,240."

"The number of families, convinced of the errors of Romanism, under my care is about 200. Of these, about 150 see it to be their duty to attend church, and about 50 families are, I trust, under the saving influence of religion. About 115 families receive my visits, without as yet making any decision, but I have hope in their case."

Reports from the Spanish and Italian laborers show that, although in common with others they have had some difficulties to encounter, they have not labored in vain.

Statements and reports similar to the foregoing could be added from the various laborers employed, but the addition is deemed unnecessary.

Notwithstanding the changes that have been made, the number of laborers who have been employed the whole or parts of the year, in the Home Department is *eighty-five*, the same as reported at the last anniversary.

MISSION HOUSE.

In relation to the enlargement of their operations the Board may state, that while good progress has been made in the acquisition of facilities for pursuing the work entrusted to them, not a little inconvenience is experienced for the want of some things additional. The Publication department, from its increasing operations, demands apartments much larger and better arranged, than have yet been obtained. The business connected with the other branches, and also correspondingly enlarged, greatly need some additional provision for its transaction, which can scarcely be hoped to be gained until the Society shall procure for its use, in some suitable location, a house of its own. The manifest duty on the part of the Society, of an enlargement of its business the coming year, necessarily suggests the desirableness and propriety of submitting this matter for consideration to the friends of the cause, as no funds contributed for Missionary purposes, can be appropriated to this object.

LIBRARY.

The Library of the Society also needs to be greatly enlarged. It now contains some valuable works, but it is far below what it ought to be. It ought to contain the principal, if not all, of the Papal and Protestant standard works, at least on the subject of Romanism. The value of such a library, to the interests of the work in which the Society is engaged, cannot easily be represented. The want of it is oftentimes the occasion of serious inconvenience. Donations to it, therefore, whether of books, or of funds for their purchase, will be thankfully received.

IMPORTANCE OF THE WORK.

But the work of the Society, projected in the Home Field, must not stand in its present position. God is calling in unmistakable language, both in his Providence and Word, for its extension. The evil that threatens, and is to be put away, is almost all-pervading, and the antidote must be equally extensive. The North and the South, the East and the West, have claims. From the Canadas to the Gulf of Mexico, and from the Atlantic to the Pacific shores, competent and suitable missionaries should be numerously stationed. It should be borne in mind that the Northern line of our country forms the boundary of a territory having a large Popish population, from which we are annually receiving many inhabitants, and much Popish influence. A part of the Southern line divides it from a Papal government; and along these frontiers there is much more to demand attention now than formerly. The great valley of the Mississippi, and the regions of California, too, have all been surveyed by the Papists; and talent, and learning, and wealth are devoted by them to render Papal influences here predominant, and in this view alone enlargement is urgently demanded. But the tide of population from Papal Europe to our shores is unabated; and from present appearances it is destined to be considerably increased in time to come. The number of Romanists now in the land is said, by their own writers, to be about *three* millions—chiefly of foreign birth—surely a number quite sufficient of themselves to excite concern and sympathy in the bosom of every American patriot and Christian. But the abstract numbers, by which they may be represented, do not exhibit the case as it is in reality, and as it is seen by every intelligent beholder. POSITION, RELATION, RESOURCES, and various other things come necessarily into view when a just and truthful estimate is made of any people. Where, then, are these people—what relations do they sustain in the land—and what resources have they for the accomplishment of the wishes of the Hierarchy which holds over them no ordinary power?

They are everywhere abroad, stationed, as with special design to some ulterior object, beyond a simple livelihood. They stand in marked relations to all classes of society, as laborers, teachers of children and youth, as officers in the National and State governments. They occupy places in the army—the navy—the legislatures—and the halls of justice. Besides their own, they have ample resources from abroad at their command. The Papal powers in Europe send them annually immense supplies, in men and money, and other things; hence not only their rapid growth, and present apparent consciousness of power, and attempts to dictate in regard to the policy and proceedings, which shall obtain among us on State and other questions, and the discovery of the more odious and anti-Christian features of their system; but the deep concern and sympathy that should be felt, and the vigor-

ous efforts that should be made by all evangelical Christians, and the friends of the country, in their behalf; and also to maintain the Gospel with its salutary power everywhere in its purity.

But if the calls, in Providence, for increased exertions are more numerous, and commanding than formerly, it is cheering to know that the service already performed has been eminently useful. Never has so much been accomplished in this branch of benevolent effort as in the past year. And never has so bright a promise of glorious results beckoned us onward in our work. Let us go to it with alacrity and zeal, nothing doubting, for it must ultimately triumph.

Foreign Field.

I.—Operations of the Society in the New World.

1. CANADA EAST.

Our Society has maintained very amicable and pleasant relations with *The French Canadian Missionary Society*—a Society organized on the same Catholic basis as our own—during the past year. The sum of $1,000 has been sent to its efficient Board of Directors for the support of five missionaries laboring under their direction. From time to time we have received very gratifying reports of the progress of the work among the Romanist population, chiefly French-speaking people, in that country.

The French Canadian Missionary Society has been steadily extending its operations year after year, and has had the pleasure of seeing several hundreds of people, who were once living in the ignorance, superstition and idolatry, of Romanism, turn from the errors, in which they were born and educated, to the pure Gospel. The labors of their teachers, colporteurs, evangelists, and pastors, have been crowned with much success. During the last year, or portions of it, they had no less than 16 missionaries, of all classes, in their service.

No part of the work of that Society is more deserving of commendation and support than the education of 47 young men, and 35 young women, all boarders, together with 12 day-pupils, in its two seminaries at Pointe-aux-Trembles, on the banks of the St. Lawrence, ten miles below Montreal. Nearly all these youth are the children of French Canadians, who were once Roman Catholics. Several of them give good evidence of piety, and are preparing to be laborers: some as school-teachers, some as colporteurs, and others as ministers of the Gospel. The Society has made great exertions to find the means to complete two large and convenient college-edifices for

these two institutions, and we are happy to say, with good success. Between 600 and 700 persons are receiving instruction in the Gospel from the laborers of this Society.

It gives us much pleasure, also, to add that the Grande Ligne Mission, which was for many years liberally aided by the Foreign Evangelical Society, is in a prosperous state, and gradually extending its operations. The Truth is made known to more than a thousand Canadians, through the labors of the various missionaries of this Mission.

It is a just subject of thanksgiving that the Work of God has gained such a foothold among the French population of Canada, which is almost exclusively Roman Catholic, within the last 15 or 16 years. A glorious beginning has been made. The Gospel has reached a goodly number of minds. Many have embraced it with the heart, and among them not a few promising youth. As many as *thirty* missionaries, of all classes, who speak the French language, are laboring in that country, where twenty years ago, so far as we can learn, there was not one Protestant minister laboring among the French population. We may, indeed, exclaim: *What hath God wrought!*

During the last year the French Canadian Missionary Society has opened a class for higher instruction- a class in theology—at Montreal, under the care of the Rev. Philippe Wolff, formerly in the service of our Society, but who now has charge of a chapel in that city. Two or three young men have entered this institution, and are prosecuting their studies.

We cannot conclude our notice of the work in Canada, without saying that it holds most important and intimate relations with our own country. Converts from the French Missions and Mission-Schools in that country are now to be found at several points in Vermont; at several towns on both shores of Lake Champlain; at Troy, Watertown, Detroit, Chicago, and many other places.

2. HAYTI.

The Society has two missionaries in Hayti; both of them in the northern side of the island. One of them, the Rev. Arthur Waring, of the Baptist Church, has devoted his time to preaching, giving instruction to the youth, and spreading the Scriptures; making the village of Don Don the centre of his operations. Thus far he does not appear to have encountered any opposition worth speaking of, from either the imperial or local government. In his reports he mentions many interesting cases of attentive hearing, of serious inquiry, and some of hopeful conversion.

The other missionary, Mr. Niel, is engaged in the more humble employment of teaching, holding little meetings, and distributing religious tracts and books. The small city of St. Marc has been the scene of his labors, though,

at the date of recent letters he proposed to remove to another place in the same part of the island.

There are but seven or eight missionaries in the Island of Hayti, with its 900,000 inhabitants; although there is there an "open door" for the spread of the Gospel among a population the greater part of whom are of African origin. It would seem as if the Churches of this country are called on to care for these people. Hitherto but little has been done for them, and that little chiefly by English Wesleyans.

3. CHILI.

The Rev. David Trumbull still continues to labor at Valparaiso, supported by our Society and the American Seamen's Friend. His reports show that he has been useful there, especially among the foreigners, both residents and visitors. It is probable that the Board will make some changes in relation to this station during the coming year.

The Board have lately sent an excellent and much esteemed brother, the Rev. M. A. Williams, to the Western coast of South America, who will give his time and efforts mainly to the education of native youth, for which his fine scholarship admirably qualifies him. He is, at this moment, on the ocean, having left us in March, for Valparaiso.

4. BRAZIL.

The Rev. J. C. Fletcher has been laboring at Rio de Janeiro for fifteen months, with much encouragement, in the joint employment of the American Seamen's Friend Society and our own. In the morning of each Sabbath he preaches on board the American ships in the harbor, and in the afternoon in the house of Mr. Kent, the American Consul, who, as well as Mr. Schenck, the American Ambassador, has extended to our missionary much kindness, and all the needed protection. Mr. F. has been laboring with much encouragement, in the Capital of the Brazilian Empire, amid scenes of sickness, and of death, ever since his arrival. The Yellow Fever has raged in that city, with occasional intermissions, during three years. The Board have felt great solicitude for him, and for his little family, and confide him to the care of that Great and glorious Being in whose service he is, and who has hitherto protected him.

Mr. Fletcher speaks much of the open field which Brazil presents for the circulation of the Scriptures, and urges strongly that several colporteurs be sent to him. When shall we have the means to send him one, or two, or three, of those pious and capable Portuguese converts in Illinois? Has not God raised some of them up for this work, and sent them to us, in order that we may send them to Brazil?

NEW GRANADA.

Of all the countries of South America, New Granada is by far the most open to the Gospel, so far as its Constitution and Laws are concerned. The Government of that country has recently banished the Jesuits, and closed the monasteries; secularized the schools, given the parishes the power to choose their priests, and the control of their Church-property; and now allows any man to publish his sentiments on the subject of religion, and profess what faith he pleases. In other words, religious freedom is as perfect, so far as the law goes, in New Granada, as in any other part of the world, be that country what it may. It would certainly seem to be the duty of our Churches to lose no time in sending suitable men to that land to impart the true Gospel to those people. The Board have directed their Spanish Missionary, who has been laboring the last few years in Texas, to go to Panama, and make that city, at least for the present, the centre of his labors, and the abode of his family. It is possible that he will be employed mainly in distributing the Bible along the Western coast of South America,—a work which is earnestly demanded at this time, and for which the way is singularly prepared.

We cannot turn our eyes from the New World without expressing our joy at the prospect which is opening up for the spread of the Truth in so many of the Papal portions of it, in some of which, neither our Society nor any other has, up to this time, any laborers. Surely this state of things must not be allowed to continue. The relations of our country with South America and the West Indies are destined to be too intimate to allow our Protestant Churches to be any longer indifferent to the moral and religious state of that interesting portion of the world.

II. THE OLD WORLD.

1. SWEDEN.

The Board continue to sustain the excellent Mr. Rosenius, who labors as an editor of two religious journals at Stockholm, a missionary preaching in private houses in four or five quarters of that city, and in other ways promoting the kingdom of our Lord. There are few men in our service whose labors are more useful; they seem to have been crowned with an uncommon blessing. By the press, he is reaching the minds of thousands all over Sweden, whilst many listen every week to his faithful expositions and exhortations in the Capital.

The Board also support Mr. Ahnfelt, the faithful exhorter, or pious *Troubadour*, as he has been called, who traverses the kingdom, and by the singing of sweet hymns, accompanied by the guitar, as well as by his excellent

exhortations and earnest prayers, is doing great good; as we learn, not only from Mr. Rosenius, but also from evangelical pastors in Sweden, who have heard him with great delight. Mr. Ahnfelt is an extraordinary man, and seems to be raised up to do a special work,—a work which Luther and the other German Reformers greatly appreciated and encouraged in their day. His simple piety, heart-felt zeal, unaffected modesty and humility, and extraordinary gifts in prayer and exhortation, render him greatly acceptable to the people, poor and comparatively uneducated as he is.

The Board are happy to say that there is undoubted evidence that a great and good work is going on in Sweden, a real resuscitation of spiritual life in the National churches of that country, among which spiritual coldness and moral death have so long reigned. May this blessed work extend to all the Scandinavian countries, and cause a pure and primitive Christianity to take the place of the Formalism which has too much abounded in the Protestant churches there!

A "Free Church" movement has also commenced in Sweden, which we trust will not end till a dissolution of the union of the Church and State shall be brought about, and liberty established in that kingdom, where intolerance and spiritual despotism have too long reigned.

2. BELGIUM.

The Board have regretted that they could only send the sum of $300 to the Evangelical Society of Belgium, for the aid of two missionaries, one of whom labors with much success among the Flemish population of Brussels, the other at Charleroi. They would greatly have preferred to send $1000, or twice that sum, to aid the good work in a country where the door is singularly open for the spread of the Truth, and where, in fact, a great work is in progress,—a work far beyond the resources of the Protestants of that land.

3. FRANCE.

The Board has continued to regard France as still the most important of all the countries in the Foreign Field. During the year, commencing on the 10th of April, 1852, the Treasurer has remitted to the Evangelical Society of France the sum of $4000, and all of it except $400 since the last Annual Meeting of our Society. That sum has been devoted to the support of fourteen Missionaries, some of whom were transferred to that Society upon the dissolution, last year, of the American Swiss Committee at Geneva. The following extracts, from letters recently received from that Society will show at once the position of its affairs, the importance of the work in which it is engaged, and the difficulties which it has to encounter. It will be seen that amid all those difficulties and hindrances, the work of

God advances; and that our brethren in France are not disposed to relax their efforts.

"For the last seven and a half months, the expenditures of our Evangelical Society of France have been 94,190 francs, (nearly $19,500.) Our expenditures for the whole year are calculated at 175,000 francs, (about $38,000.) To enable us to meet this sum, and come to the end of our financial year, April 1st, out of debt, our treasurer must receive the sum of 143,606 francs, (more than $28,600.)"

This was said to us in a letter dated last December. In the month of February we were apprized that it would be necessary to raise the sum of 100,000 francs to enable the Society to meet all its engagements. This led our Committee to resolve to send another remittance of $800, or 4000 francs, in addition to what they had sent for the support of the missionaries whom that Society employs for us.

"Our financial situation is the more serious," writes the treasurer of the Evangelical Society of France to us, "inasmuch as the adversaries of every work of evangelization are becoming more and more numerous and powerful in this country, and are proclaiming their triumph, as if every obstacle had vanished before them. What an increase of strength and confidence it would give to our adversaries if the Evangelical Society were to disappear for want of effective support on the part of the friends of the Gospel! Fatal indeed would be the consequences of such a calamity to all the enterprizes among us, which have for their object the promotion of the kingdom of our God and Saviour.

"It is owing to such considerations, that our Committee have entailed upon themselves the liabilities above stated, and which at first sight may appear to be too great if one regarded the difficulties of the times we live in. But we have been of the opinion, that so long as God allows our exertions to have full scope, we have no right to relax them; and that since we are at liberty to send laborers into the Missionary field, we ought not to hesitate to vote the sum of 157,000 francs [the amount necessary to cover the appropriations for the year, in addition to the deficit of the last,] for their maintenance and that of the Stations. Besides, the experience of the past has warranted us in walking somewhat by faith in this matter; for our receipts for several years have averaged 160,000 francs. We are led to hope, therefore, that with some extraordinary efforts, we shall, with God's blessing, succeed to the extent of our wishes. It is on this account that we desire, as well as need, more than usual, the help of our foreign brethren. The Committee have gone to the full measure, and even beyond, of their personal and individual ability."

In another letter, still more recent, the Committee of the Evangelical Society of France, after speaking of the closing of some of their schools in one or two departments by the local Government, hold the following language.

"Other difficulties are coming upon us. On the strength of a decree issued by

the Government, under date of March 25th, 1852, interruption is threatened to public worship in two or three of our stations. At St. Maurice (Department of the *Yonne*) and at Mamers (Department of *Sarthe*) our Missionaries are threatened with a prohibition to perform public worship; because the authorities say there are no Protestants at these places, and because no meeting of any sort can be held without a special authorization from the Government. Our missionaries are to be summoned (and that very soon) before the courts of law. We are making preparation for their defence. We are about to send two able advocates, one to *Sens* and the other to *Mamers*, [the capitals of the Departments above named,] to plead the cause of religious liberty. If unsuccessful in our proceedings before the inferior tribunals, we shall appeal to the superior. And if still unsuccessful, we shall appeal to the highest Court of Judicature, *the Court of Cassation*. Whatever the result may be, we shall not desert the cause of religious freedom, in the defence of which we have more than once been at many pains and made many pecuniary sacrifices. We shall do our utmost to defend it, whatever dangers we may incur. We hope that we may depend on the prayers and the aid of the friends of the Gospel in other lands."

It will appear from these extracts that our brethren in France have no idea of renouncing the work because it encounters difficulties. It is manifest too, that there is still an "open door" in that country, and that the Truth is advancing; otherwise there would not be so many "adversaries." We bless God that He has raised up men of courage in that land, to prosecute His work, and to fight the battles of religious liberty. He will not desert them. Nor will they be without the sympathies of their brethren of other lands.

4. SWITZERLAND.

Although the Board, for reasons which we laid before the Society at the last Annual Meeting, have thought proper to carry on its work in France, through the medium of the Evangelical Society of France, and therefore closed up its connection with the American Swiss Committee of Geneva, yet they have not been indifferent to the labors of the excellent brethren at that important centre of influence. A few weeks ago the Treasurer transmitted to the Committee of the Evangelical Society of Geneva the sum of $1,000, the generous gift of an old and long tried friend of our Society, in answer to an earnest appeal for aid, which they had addressed to us, seconded by an eloquent Argument and Plea from the pen of Dr. Merle d'Aubigné.

5. ITALY.

The Board have continued their able and effective laborer in Piedmont, who, as an assistant editor of the Buona Novella at Turin, a contributor of articles of religious and moral interest to the columns of the secular newspapers in that city—a teacher in the Sabbath-school and Bible class, and an

author of valuable pamphlets on the subject of religious liberty and kindred topics, is doing much to advance the reign of Truth and Righteousness in that country. The present is an eventful moment in the history of the kingdom of Sardinia, and it is of the utmost importance that everything practicable be done to disseminate proper principles among the people of that country.

The Board are happy to say that a great door of usefulness is opened in the Kingdom of Sardinia, and the Saviour is raising up the laborers needed, partly from among the Roman Catholic Italians themselves, but mainly from among the Waldenses, whose mountain-home is in the centre of that country.

The Rev. Mr. Hastings, having been compelled by the state of his health to quit Rome, and return to the United States, the Board sent a young brother to take his place as Chaplain to the American Embassy in that city. Arriving in the month of October last, he at once re-opened the chapel, and commenced the regular service, which has for the most part been held twice every Sabbath since. The congregation, composed mainly of Americans, with some English and Scotch visitors and residents, increased from twenty up to one hundred and fifty or two hundred, as the winter passed away and the spring drew on. The Board are happy to say that this service seems to have been well appreciated by our countrymen who have visited the Eternal City, many of whom have contributed handsomely towards its support.

The Board cannot doubt the importance of sustaining an American chapel at Rome; and they greatly desire that a similar one be opened at Paris. Nor are they without the hope of seeing this project carried into effect in the approaching autumn. Both these chapels will be in a large measure self-sustaining ones. The Board deem it of great moment that faithful and zealous American ministers of the Gospel should be placed in some of the most important cities on the Continent, and especially in the Papal countries, that are frequented by Americans in large numbers. And this work naturally appertains to the American and Foreign Christian Union—perhaps in some cases in connexion with the American Seamen's Friend Society. The same thing is true of several important places on our own hemisphere, to the south of us. A few points have been already secured. Our Protestant fellow-citizens ought to be able to find the public worship of God, according to their principles and conscience, in all the parts of the Papal world whither health or business may lead them. This subject, we are happy to say, is beginning to arrest more and more of the attention of the Christian community of our country.

IRELAND.

The Board have two missionaries in Ireland, one of whom is the Rev.

Alexander King, who labors with zeal and ability to uphold the interests of the Truth, and overthrow the errors of Romanism in his native island. By his public lectures, and by his pen, he labors in behalf of this good cause, and not in vain. Mr. King has greatly desired to have the means of prosecuting a much more extensive work,—for which the door is well open,—but the resources of the Board have not permitted them to give him much encouragement.

When we consider the state of things in Ireland—the foot-hold which the Truth is gaining in many parts of the West and South, through the labors of the Presbyterians and Episcopalians, and the increasing readiness of the people to hear the Gospel,—and the relations of that country to ours, and the many tens of thousands of souls whom it is adding to our population every year, it ought to appear strange, even to ourselves, that the Churches of this land are doing so little for that unhappy island. What an influence upon our country would the conversion of Ireland to the true Gospel exert! The "Exodus" of its inhabitants in such vast numbers is bringing to our shores, and spreading over our whole land, a large population, for the most part Papal, ignorant and degraded; and of all the foreigners who are coming to us, the most under the influence of Romish priests, who are themselves mostly foreigners. It would certainly not be difficult to show that there are many and very special reasons why we should feel a deep interest in the regeneration of Ireland, and lend a helping hand to the work.

The preceding survey of the operations of the Society in the Foreign Field is all that the occasion permits us to take. The Board, however, cannot bring this Report to a close without speaking of one or two topics of a general nature, which concern the Foreign Field, and also to some extent our own country.

1. The persecution of the Madiai. The Board felt it to be their duty to do all that they could for the release of these persecuted people—of whose arrest, imprisonment among common felons, trial, and condemnation, as well as their excellent character, they had learned much through their former Chaplain at Rome, to whom these martyrs for God's Word were well known. In connexion with the Evangelical Alliance, the Board held a large public meeting in Metropolitan Hall on the 7th of January last. Similar meetings were afterwards held at Newark, N. J. and Baltimore. One of the Corresponding Secretaries visited Washington City, and presented a petition, signed by a goodly number of distinguished men of the city of New-York, to Mr. Fillmore, then President of the United States, and conferred with him and Mr. Everett, the then Secretary of State. In consequence of this, a letter was addressed by the latter to the Grand Duke, asking, as a favor

to the President of the United States, that Francesco and Rosa Madiai might be liberated, and permitted to come, if so disposed, to this country. That these, and other efforts, in behalf of these persecuted ones, were not without some influence, the Board cannot doubt. They have also deemed it to be important to cause a volume to be prepared, embracing a full account of this persecution, and of the measures adopted in relation to it. This volume is now in press, and will be published in a few days, under the title of the STORY OF THE MADIAI.

The Board have also caused to be printed, and widely circulated, memorials addressed to Congress, in favor of the Government securing by Treaty the unmolested enjoyment of the rights of conscience, and of religious worship, for our fellow citizens when residing or travelling in foreign lands. The subject was well reported upon by the Senate's Committee on Foreign Relations, but for want of time no action was had. The Board would, in passing, most earnestly call the attention of the Society, and of the Christian public in general, to the high importance of having this subject pressed upon the attention of Congress next winter, as one of great moment. Nor should time be lost in relation to the steps necessary to be taken.

2. THE VISIT OF THE MODERATOR OF THE WALDENSIAN SYNOD. In view of the "open door" for the Spread of the Gospel in Piedmont, the admirable position of the Waldensian Church for prosecuting the work, and their need of foreign help, the Board did not hesitate to respond favorably to the inquiry addressed to them by the Synod of that Church. "Whether a deputation from that body, for the purpose of laying before the American Churches their appeal for help would be well received." The advice of the Board was, that no time ought to be lost; that, if possible, such Deputation should arrive before the present occurrence of the Anniversaries of our National Societies. The Board have had the pleasure to welcome in their midst the Rev. J. P. Revel, the excellent Moderator of the Waldensian Synod, who is present on this occasion. Mr. Revel will remain in this country some months, and present the claims and wants of the Church which he represents—that Church, which has been preserved during so many centuries of dreadful oppression and persecution, doubtless for some good object. The Board would commend him and his mission to the Churches which sustain our Society, (and to all others,) and bespeak for the Waldensian Synod and its enterprises a very liberal amount of aid. They hope, however, that the contributions made to this important and special mission may not be allowed by our friends to interfere with their annual contributions to the Society. Otherwise we shall not be able to prosecute our regular and systematic work. On the contrary, we shall be greatly embarrassed in it. Our friends will all see the importance of this suggestion, we doubt not. Nor

will the making of it, we trust, at all interfere with the giving of liberal aid to our Waldensian brethren. Every dollar, we will add, which may be sent to us for this work, shall be faithfully applied to it. We trust that our Churches will feel themselves honored in enjoying the visit of the beloved representative and ecclesiastical head of that Martyr Church, which maintained the Truth when all the rest of Christendom was plunged in deepest spiritual ignorance, superstition, and error.

CONCLUSION.

In terminating this Report, the Board would respectfully and earnestly entreat the friends and patrons of the Society to rally still more heartily and zealously around it. It has now reached a noble position. Those financial difficulties which impeded its progress in former years have been removed; its operations are placed on a sure and prudent basis; new doors are opening in all directions for its laborers, and never before were its prospects so full of encouragement. With God's blessing it may, and will, do a great work. And truly the times demand that our Churches should awake for the tremendous conflict. Rome is making mighty efforts to propagate her errors in our country, and seduce our people. She is making similar efforts in England, in Holland, and in Germany. She is endeavoring to recover the ground which she has lost in Ireland, Belgium, France, Sardinia and elsewhere. The salvation of millions of the human race, and even their best temporal welfare, is at stake. There is now no time for slothfulness. Rome must be met at every point. The Church of Christ must fight—not with carnal weapons, but with the weapons of the Truth, with the Sword of the Spirit, which is the Word of God. Why should she fear! Is not Jehovah on her side? "*Let God arise, let His enemies be scattered; let them also that hate Him flee before Him.*" Psalm lxviii. 1.

OUR LATE ANNUAL MEETING.

From all quarters we learn that our late Annual Meeting has exerted a fine influence. A benevolent lady who was present, a resident of one of our interior cities, sent us $1,000 a day or two afterwards! This is substantial proof that our work is beginning to be more and more appreciated. Other evidences of this are multiplying. At the first meeting of the Board after the Anniversary, one of the most valued members remarked that "the receipts of the Society for the year just commenced, ought to reach $100,000. The work at home and abroad demands it." This is our own solemn conviction. It remains with the friends of the Cause to say whether this shall reach that point.

AN ADDRESS

To the friends and patrons of the American and Foreign Christian Union, in behalf of the Waldensian Synod and their Moderator, the Rev. J. P. Revel.

The undersigned, the Officers of the American and Foreign Christian Union, in the name and behalf of the Board of Directors, beg leave to introduce to the friends and patrons of the Society and the Christian community generally, the Rev. J. P. Revel, the Moderator of the Waldensian Synod. Mr. Revel comes among us as a delegate from that body, to represent its present state and prospects, and to obtain aid in its behalf. He arrived in New-York in the early part of May, and received a cordial welcome, both from the Board, and from the Society at the recent Annual Meeting. And we cannot doubt that the churches of this country will highly approve of the object of his mission.

This Society has long taken a deep interest in the Waldensian Churches, and from first to last, more than $2,500 have passed through its treasury to their Synod, to aid in the construction of Curches, the education of young men for the ministry, and the work of evangelization. And one of its Secretaries has three times visited those churches, (in 1837, '43, and '51,) and made himself well acquainted with their position, opportunities of usefulness, want of aid from abroad, and other subjects which concern them and the mission to which the Head of the church has called them.

It is the deliberate opinion of the undersigned that there is not a body of professed christians in the world, who have so important a field of usefulness set before them as have the twenty-three thousand Waldensians, (men, women, and children,)—for that is their present number. For ages they were shut up in their Mountain-home, confined to a small district lying between two rivers, occupying a very poor country,—in the greater part of which, winter reigns for more than half the year,—at frequent intervals harassed by cruel persecutions and nearly destroyed by thirty-five bloody wars,—twelve of which were waged for their avowed extermination,—the ancestors of these people heroically maintained the Truth. "Protestants before the reformation," they preserved a pure Christianity during centuries, whilst all the rest of Christendom was involved in the darkness of superstition and error. Before Luther, before Huss, before even Wicklif, their Missionaries, going two by two on foot, visited

the scattered little groups of the faithful throughout Italy, Sicily, France, England, Holland, Germany, the valley of the Danube, and even penetrated into Asia Minor. And although nearly exterpated by the dreadful war of 1688—91, (insomuch that only about three thousand were left,) yet they were still "a light shining in darkness."

From 1691 to 1848, though much oppressed, they were not persecuted as in former times. Bonaparte was their friend, but under the French rule (from 1801 to 1814) French Infidelity was a poor compensation for protection. But since May 1848, their position has been wonderfully changed. The Constitution which Sardinia received that year from Charles Albert, has secured to them their civil and religious rights to a great degree. Now they can live where they please throughout all Piedmont, and many hundreds of them reside in Turin, Pignerol, Casale, Genoa, Nice, and other places—in some more, and in others fewer. Each group, however small, will become a *nucleus* of a Protestant movement, if proper measures be taken to open a Chapel, and station a suitable religious evangelist or pastor among them.

God has wonderfully prepared the way for their doing a great work. For twenty years and more, primary schools, grammar schools, and a college have been establishing; embracing, not far from ninety young men in the latter, and more than four thousand in the first named. Through the noble efforts of Dr. Gilly, General Beckwith, and others, much has been done to put these educational establishments on a good foundation..—But help is needed.

1. To add a Theological Department to their College at La Tour, so that they may educate their pious young men for the ministry at home, and through the medium of the *Italian language*—which they cannot do at Geneva, Lausanne, or anywhere else out of their own country. *Their great wish is to Evangelize Italy.* To do this they must have men—the right men,—men to whom *Italian* shall be vernacular.

2. They want the means to build a neat and comfortable Church-edifice at Pignerol, (the nearest considerable city in their vicinity,) where the Municipal Government is really desirous they should have a church; and enable them to finish a large one at Turin, the capital of the kingdom. Besides this, they need help in opening chapels in Genoa, Casale, Novi, and many other places.

3. And lastly they need help to employ evangelists and colportures to spread the Gospel in all the kingdom of Sardinia. Nor is

the day distant perhaps when much of the rest of Italy will be open to their efforts.

The sum of *fifty thousand dollars* would enable them to accomplish a vast work. Even *twenty-five thousand* would enable them to establish and endow their Theological Seminary, with its three Professors!—A sum which would scarcely endow one professorship with us, or build what would be deemed a respectable Church in some of our cities. And what would fifty thousand dollars be for our American Churches to give for so noble an object, and to aid a Church that has had such a wonderful history, and to which the whole Protestant world is so much indebted? We are almost ashamed to ask the question.

But what is to be done? We answer: Mr. Revel can spend but a short time with us. He desires to be back in his vallies (for his official work will require it) in August. He can visit but a few of our churches—he can call on but a few individuals. In view of this, we take the liberty to *entreat* all ministers whose eyes this communication may reach, to read it, and bring the subject at once before their people. Let a collection be taken even if it amount to but *five dollars*, and send it to our Treasurer, (Mr. Anson G. Phelps Jr. or Mr. Edward Vernon, Assistant Treasurer.) at the Society's Rooms, No. 17 Beekman-street, New-York. We only request that the churches which regularly aid our Society will not allow this extraordinary effort to interfere with the usual annual contribution to our Society, as the Board have stated in the Annual Report. In many places, by a little effort, individuals can collect less or more among their friends for this object, in a private way. Already we have had some fine specimens of this sort of exertion. A good deal might be done by the Sunday Schools for this object, so interesting, so urgent. We commend this suggestion to Sunday School teachers and superintendents.

One would think that every Protestant in this land who knows and loves the precious Gospel, for the maintenance of which the Waldensian Church endured so much, would be *eager*—yea, would be unhappy not to do it—to avail himself, or herself, of the opportunity to give, if it be but a dollar, or the half or the quarter of one,—to aid so interesting a Cause. It is not often that we have such a *privilege*. Our prosperity as a country is almost boundless. Let us beware lest, through the want of a heart to employ what God is so bountifully giving us, that prosperity be our ruin. Let us help our

poor Waldensian brethren to do the great work which God is setting before them, and which ought to interest us as much as them, for it is Christ's work; it is for His Kingdom, and the glory of his crown.

THOMAS DE WITT, President.
ROBERT BAIRD, } Corresponding
E. R. FAIRCHILD, } Secretaries.
ANSON G. PHELPS, Jr. Treasurer.

WALDENSIAN PEDLAR-MISSIONARY.

In the middle ages pious Waldensian pedlars used to carry in their bosoms, or in the bottom of their baskets, portions of the Word of God, which they sold as they found opportunity. The following beautiful hymn, descriptive of such traffic, is said to be from the pen of Mr. Whittier, one of our American poets.

O, lady fair, these silks of mine
Are beautiful and rare—
The richest web of the Indian loom
Which beauty's self might wear.
And these pearls are pure and mild to behold,
And with radiant light they vie;
I have brought them with me a weary way:
Will my gentle lady buy?

And the lady smiled on the worn old man,
Through the dark and clustering curls
Which veiled her brow as she bent to view
His silk and glittering pearls;
And she placed their price in the old man's hand,
And lightly turned away:
But she paused at the wanderer's earnest call—
'My gentle lady, stay!'

'O, lady fair, I have yet a gem
Which a purer lustre flings
Than the diamond flash of the jewelled crown
On the lofty brow of kings;
A wonderful pearl of exceeding price,
Whose virtue shall not decay;
Whose light shall be as a spell to thee,
And a blessing on thy way!'

The lady glanced at the mirroring steel,
Where her youthful form was seen,
Where her eyes shone clear and her dark locks waved
Their clasping pearls between;
'Bring forth thy pearl of exceeding worth,
Thou traveller gray and old;
And name the price of thy precious gem,
And my pages shall count thy gold.'

The cloud went off from the pilgrim's brow,
As a small and meagre book
Unchased with gold or diamond gem,
From his folding robe he took:
'Here, lady fair, is the pearl of price—
May it prove as such to thee!
Nay, keep thy gold—I ask it not—
For the Word of God is free."

The hoary traveller went his way—
But the gift he left behind
Hath had its pure and perfect work
On that high-born maiden's mind;
And she hath turned from her pride of sin
To the lowliness of truth,
And given her human heart to God
In its beautiful hour of youth.

And she hath left the old gray walls
Where an evil faith hath power,
The courtly knights of her father's train,
And the maidens of her bower;
And she hath gone to the Vaudois vale,
By lordly feet untrod,
Where the poor and needy of earth are rich
In the perfect love of God!

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH ENDING 6th MAY, 1853.

MAINE.

Portland, High-st. Ch. Sewing circle . $50 00

NEW-HAMPSHIRE.

Temple, Dea. N. Coleman, ... 1 00
Nathan Wheeler, ... 3 00
Lyme, Rev. J. N. Ball, ... 3 00

VERMONT.

N. Haven, Walter Barton, ... 2 00

MASSACHUSETTS.

South Deerfield, Monument Ch. and Society, In full of Ira Billings, L. M. 20 00
Oxford, a Friend, ... 3 00
Reynham, Cong. Ch. (Rev. R. Carver.) . . 20 25
Boston, Old South Ch. a bal. $2, Thomas J. Hadley to make himself L. M. $30, . . 32 00
Central Ch. a balance, ... 5 50
Mt. Vernon Ch. Peter Butler, Jr. . 20 00
Essex-st. Ch. Mrs. Hannah Sweetser, 20 00
Edwards Ch. to make Anthony S. Morse, L. M. 30 00
Hopkinton, M. E. Church, Lee Claflin, $5, Wm. Claflin, $10, ... 15 00
Cong. Ch. to make Samuel Crooks Jr. L. M. 30 00
Danvers, First Cong. Ch. to make Augustus Mudge L. M. 30 00
North Abington, Cong. Ch. 10 30
Sudbury, Evan. Union Ch. in full to make Rev. Chas. V. Spear, L. M. . . . 6 00
Greenfield, William Elliot, ... 5 00
Plymouth, Third Cong. Ch. 14 00
Medford, Second Cong. Ch. in part, to make Rev. E. P. Marvin L. M. 27 24
Leicester. Cong. Ch. 17 00
Ware, Village Ch. to make Rev. Theron G. Colton L. M. 39 00
South Hampton, Cong. Ch. 23 93
Sheffield, James Bradford, ... 8 00

RHODE ISLAND.

Providence, R. H. Ives $20; M. B. Ives, $10; J. C. Brown, $25; E. Carrington, $20; S. S. W. $1, ... 76 00
Beneficient Ch. (of which $10 from Mrs. Amey W. Mason in part, to make Eugene Waterman Mason L. M.) . . 293 25
Central Ch. 246 09
Richmond-st. Ch. 150 00
Hight-st. Ch. Hon. A. C. Barstow to make Mrs. A. C. Barstow L. M. $30; others to make Rev. Samuel Wolcott L. M. $47 96, ... 77 96

CONNECTICUT.

Waterbury, Friends by S. W. Abbott, . 65 00
North Branford, James F. Linsley, part L. M. 10 00
Sharon, A. A. Hotchkiss, Dr. Robert W. Smith, each anl. $5; Others, $16 76, . 26 76
Westville, Cong. Ch. (Rev. S. H. Elliott,) 12 00
Southington, Cong. Ch. including A. M. 40 00
Montville, 1st Cong. Ch. and Society, in part of L. M. of Rev. John W. Salter, . 10 00
Lebanon, (Exeter Society.) Rev. John Avery, 1 00
Killingly, Rev. Jos. Ayre, anl. 5 00
Norwich, 2nd Cong. Ch. and Society. (Rev. Dr. Bond,) in part, Samuel C. Morgan, Charles Lee, E. Learned, Jr. Amos H. Hubbard, Mrs. P. Fanning, each anl. $5; Jos. Otis, Mrs. R. Hubbard, each anl. $10; Chas. Johnson, anl. $3; others $10 50, $58 50
Main-st. Cong. Ch. in part, (Rev. J. P. Gulliver,) Wm. H. Buckingham, anl. $10; J. M. Buckingham, anl. $5; others $5, ... 20 00
West Haven, A Friend, ... 2 00
Greenwich, Two Friends, to make Mrs. Jno. Sackett L. M. 30 00
Ellsworth, Ellsworth Presb. Ch. by Z. S. Hunt, ... 4 76
Staffordville, Rev. N. A. Hyde, ... 1 00
New London, Mrs. Julia A. Marvin, by the hands of Saml. T. Hubbard, . . 1,000 00

NEW-YORK.

Yonkers, Rev. R. Baird, D. D. . . . 100 00
Rochester, A Friend of the cause, . . . 5 00
Wampsville, Geo. Smith in part, for Rev. Wm. H. Cooper L.M. 5 00
New-York city, Anonymous, ... 3 00
M. Schieffelin for L. M. 30 00
Stockholm, Hiram Hulbard, 2d payment for L. M. 5 00
New-York city, Widow's Mite, ... 2,00
Hannibal, Mrs. Lucy Rice, L. M. by her husband, Arvin Rice, ... 30 00
New-York city, Subscriber. 3 00
Saratoga Springs, M. W. H. $5; and her son's first dollar on his 5th birth day, . 6 00
Middleburgh, James Boughton, 2nd payment for L. M. 5 00
Lockport, Cong. Ch. of which $9 75 completes the L. M. of D. Newhall, and $8 96 in part for L. M. of Dea. Luther Crocker, 18 71
Pittsford, in part, ... 18 15
Clarkson, Additional for L. M. 5 00
Owego, Presb. Ch. 38 75
Meth. Ch. 3 00
Rochester, Washington N. Presb. Ch. . 21 50
Cayuga Bridge, Presb. Ch. Mrs. Willard, $10; H. Willard, $5; Saml. Willard, $5; J. H. Daniels, $5; (in part L. M. of Miss Mary L. Daniels,) G. B. Hallock, $5; W. Whittlesey, $5; B. Benedict, $5; Cash, $11 79, ... 51 79
Auburn, 2d Presb. Ch. J. N. Staine $10; G. D. Hewson, $10; Cash, 8 88, . . . 28 88
1st Presb. Ch. in part, ... 35 00
Springfield, Asso. Refd. Ch. 6 91
Presb. Ch. to make Benjamin Jacobson L. M. 32 31
Eaton, Baptist Ch. 9 12
Morrisville, Presb. Ch. 4 25
Madison, Presb. Ch. 19 37
Paris Hill, Presb. Ch. 18 64
New-York city, J. F. Worth add. to Mercer-st. Ch. and in full of L. M. . . . 5 00
14th-st. Presb. Ch. by J. Steward Porter, Treasurer, ... 396 10
Cape Vincent, Presb. Ch. per F. J. Jackson, 14 00
Marbletown, Rev. C. L. Van Dyck, in part, to make Louis Bevier L. M. . . . 10 00

NEW-JERSEY.

Orange, Bequest of the late Abm. Harrison, by Selina Harrison, ... 25 00
Greenwich, Presb. Ch. Rev. Mr. Hand, . 9 00
Titusville, M. E. Ch. add. 5 75
Milleville, M. E. Ch. add. 4 87
Bridgeton, M. E. Ch. add. 1 25

Springfield, O. S. Presb. Ch. add. . . $ 2 00
Allenton, Presb. Ch. 20 00
Hightstown Bapt. Ch. 2 25
Perth Amboy, S. E. Woodbridge, . . 100 00
Blackwoodstown, John Burtt, . . . 2 00
Orange, Dr. Fisher, ... 1 00

PENNSYLVANIA.

North East, Presb. Ch. add. 1 00

DISTRICT OF COLUMBIA.

Washington, Presb, Ch. to make Rev. Dr. Laurie and ——— L. Ms. . . . 63 50

MARYLAND.

Head of Sasafras, A lover of the cause, . 5 00
Baltimore, Ladies Association, . . 500 00

VIRGINIA.

Richmond, United Presb. Ch. (of which $30 from David Turner to make himself L. M.) 146 00
Presb. Ch. on Ch. Hill, to make Rev. Halsey Dunning, L. M. 40 00
Sundry Individuals, ... 4 00
Trinity Ch. (M. E.) to make the Rev. Geo. W. Langhorne a L. M. . . . 30 00
Norfolk, Presb. Ch. ($30 of which from ladies to make the Rev. Geo. D. Armstrong L. M.) 84 00
M. E. Ch. in Freemason-st. to make the Rev. D. S. Doggett L. M. . . . 30 00
M. E. Ch. in Cumberland-st. . . . 9 44
Collection at a meeting of ladies in the Baptist Ch. in Freemason-st. . . 15 00
A Lady, ... 10 00
A member of Christ's Ch. (Prot. E.) to make —— —— L. M. 30 00
Portsmouth, Collection at a United Meeting at the Bapt. Ch. 17 65
Millwood, Ladies Asso. by Mrs. Byrd, . . 27 00

GEORGIA.

Hinesville, Midway Ch. in part, to make Thomas Q. Cassel and Col. Wm. Maxwell of Riceboro, L. Ms. 62 00
Milledgeville, Presb. Ch. (of which $15 from Ladies Society,) 61 20
Union Meeting. Meth. and Bapts. . 8 06
Sunday School, ... 3 25
Prof. and Students of Oglethorp University, ... 20 70
Savannah, Ladies Christian Union, . . 71 75

TEXAS.

Houston, A Friend, ... 1 00

KENTUCKY.

Louisville, S. Chapel, M. E. Ch. . . $51 29
East Bapt. Ch 20 60
2 Bapt. Ch. add. 12 50
Hancock-st. Ch. add. 8 00
Walnut-st. Ch. add. 13 00
8th-st. M. E. Ch. add. 10 50
Brook-st. M. E. Ch. add. . . 49 25
Cumb. Presb. Ch. in part to make Rev. E. C. Trimble L. M. 10 00
12th-st. M. E. Ch. to make Rev. J. W. Cunningham L. M. 32 71
1st Presb. Ch. W. Garvin. L. M. $30, Dr. Richardson and others $15, . . 45 00
Ashbury Chapel M. E. Ch. add. . 25
4th Presb. Ch. add. to make Rev. Adam Harris L. M. 34 50
A little girl, (Harriet Buckley,) . 10
2nd Presb. Ch. George H. Carey, in part, L. M. $14; Fonda and Morris, $10; J. Watson, 10; W. Prather, $10; J. I. Lemon, $5; E. Needham, $5; Dr. Hardin, $5; D. Fonda, $5; J. W. Prather, $5; T. Tracy, $5; J. Baldwin $5; Mr. Cardwell, $5; Mr. Whitney, $5; others, 11. . . 100 00
St. Paul's P. E. Ch. G. Starkey, $5; Mr. Clagget, $5; E. Morris, $5; Mr. Light, $10; W. Anderson, $5; Mrs. Speed, $5; W. J. Lindenberger, $10; E. Bustard, $5; R. D. Anderson, $5; Mrs. Ford, $10; J. Morehead, $5; C. C. Spencer, $5; R. A. Robinson, in part, L. M. $20; B. O. Davis $2; Mrs. Dr. Gross, 95c. 97 95
Clay-st. Ger. Meth. Ch. 15 49

ILLINOIS.

Belleville, Presb. Ch. (Rev. Joseph A. Ranney,) 10 00

OHIO.

Wellington, United Presb. and Bapt. Congregations, in part, to make Rev. L. S. Griswold L. M. 20 59
Free Cong. Ch. (Rev. A. Sanderson) . 21 53
Cleveland, 1st Presb. Ch. and Cong. . 61 75
2nd Presb. Ch. and Cong. . . . 49 93
Collamer, 1st Presb. Ch. 21 18
Elyria, Meth. Ch. 2 16
Bapt. Ch. 14 00
Cleveland, 2nd Presb. Ch. add. (T. P. Handy for L. M.) 10 00

MICHIGAN.

Grass Lake, J. Patchin, ... 5 00

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